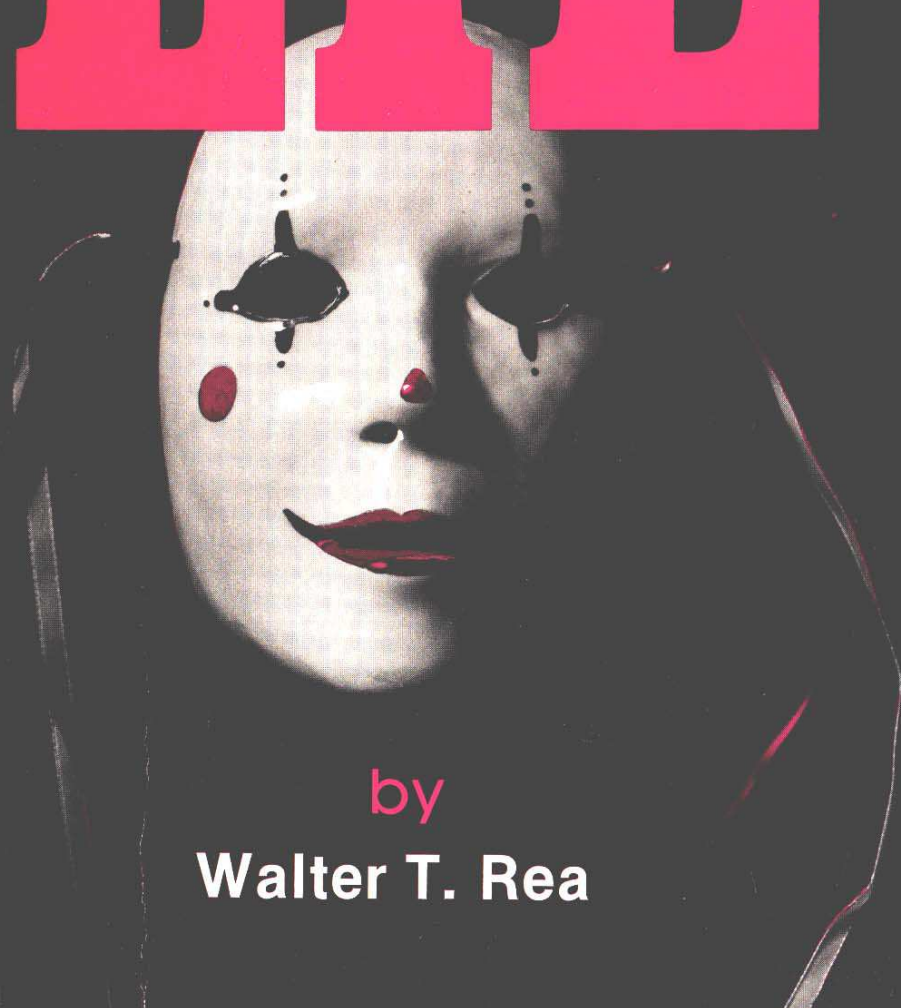


The White **LIE**



by
Walter T. Rea

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M & R Publications
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DEDICATION

This book is dedicated
to all those who would rather believe
a bitter truth than a sweet lie.

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Foreword

Ellen Gould White in the mid 1800s began a career that led to her becoming the acknowledged “personage” of the Seventh-day Adventist Church. A century and a quarter afterward, in the mid-1970s, one of her longtime devotees began to disclose evidence from his research that raised sobering questions as to the official church position on Ellen White.

This book, written by my good friend and once my pastor for a decade, grew out of the author’s own quest for answers to compelling questions concerning this woman who remains an Adventist authority figure more than threescore years after her death. Are the language and the ideas of the writings that have been credited to Ellen White traceable for their genesis to the writings of others? If so, what can be credited largely to her genius alone? If the claims for her personal originality and for her productivity have been greatly overstated, what is the nature of the inspiration and authority that should rightly be credited to Ellen White?

As is the case with most Adventists schooled in the church educational system, Walter T. Rea was taught that Ellen White’s special spiritual gift, the prophetic gift, was attended by certain unusual physical manifestations traditionally regarded as of supernatural origin. More relevant to the present questions, Adventist officialdom has held that unless she were directly tutored by the Holy Spirit this unschooled woman could not have written the great volume of material published in her name, nor could she, given her particular beginnings, have attained the degree of literary grace with which she is often credited. Human means, according to church teaching, could not achieve either the quantity or the quality of original material claimed for Ellen White.

THE WHITE LIE reveals a portion of Walter Rea's evidence that much of what several generations have been taught concerning Ellen White's writings simply is not true — or at the minimum, it is enormously overstated. The books of numerous writers of her time, and earlier, are known to have been accessible to her. The large number of them that were in her personal collection at her death in 1915 were inventoried and have been available to the White Estate staff.

Walter offers sample portions of the work of some of these writers in columns paralleling similar portions of Ellen White's work on the same subject matter. This comparison evidence alone challenges the basic assumption of her originality as author and demonstrates a very human means of productivity — paraphrase and compilation.

No understated scholar, Walter Rea does not equivocate. He takes strong positions charging that unconscionable damage is done by a shift from *sola Scriptura* to reliance for doctrinal and behavioral authority on any human being. With vivid and sometimes startling hyperbole, Walter writes as he speaks, in hot tones reminiscent of a fire-and-brimstone preacher — not at all in the cool, euphemistic terms of the electronic generation.

The anguish of his personal passage through the valley of disenchantment and despair — a result of the variance between what he was *taught* of Ellen White by the system and what he has *discovered* firsthand in his study and research — is hidden by the force of his choice of phrasing.

Almost as if he wearied of the piling up of proof upon proof of what has been termed euphemistically Ellen White's "literary dependence," in THE WHITE LIE the author shifts emphasis from the *works* credited to Ellen White to the *uses* of these works made by leaders in the church to achieve objectives which may or may not have been contemplated by her.

It is on the issue of this "abuse use" that Walter presses his emotive and descriptive language to the fullest. He assails supporters and detractors alike while moving from the certain ground of his research to mount the battlements of church administration. He is not satisfied with mere sally or skirmish into areas that he perceives as failures of leadership (the Davenport affair, for one). Rather, he launches a frontal assault that links his well documented "literary dependence" force with a hypothesis of church governance somewhat resembling *The Organization Man*, by William H. Whyte, Jr. — but in a church setting. In so doing, he offers a view of the use of ecclesiastical power not widely perceived by conservative Adventist churchgoers.

Deliberately harsh, his judgments are intended to compel reader attention and emotion to the practices he sees as intolerable. One

wonders if in later years he will modify his harsher judgments. No matter. Wide reading of this jeremiad, or perhaps more appropriately jihad, can be beneficial, in spite of — or perhaps because of — its excessive condemnations.

This book could provoke legitimate essential inquiry. Inquiry by lay persons who are *not* church employees, by those who *are* employees, by clergymen themselves, and by administrators certainly. It could stimulate creative thinking among all seekers after truth, all who yearn to follow truth wherever it may lead — however discomfiting the experience may be, however repugnant are some of the facts to be faced and the practices to be corrected. Such fearless opening of minds and hearts could be all to the good.

Every organization should undergo recurrent inquiry. Every human institution, even a church — perhaps most especially a church — should subject itself to thorough self-scrutiny periodically. How else can it continue to be regenerated? Truth can survive and have hope of flourishing only where scrutiny of human beliefs and behavior is welcomed.

The cause of good will be served if we can summon the courage, honesty, and consideration to join the forums where we may probe the minds and hearts of each other. Thus we might enlarge our understanding and make progress toward mutual respect. Such a process could well stimulate lay member participation, not only in the "institutions" which are *thought* to be "the church," but, far more important, in the priesthood of believers in the gospel of Jesus Christ — which *is* His Church.

Nothing would please Walter Rea more.

Jerry Wiley

Associate Dean and Professor
of Law at the University of
Southern California School of Law

Prologue

Almost from the first time I heard of her, early in my teens, I became a devotee of Ellen G. White and her writings. I learned to type by copying from her book *Messages to Young People*. In high school and college, I often went from room to room in the dormitory, gathering Ellen White quotations from others to use in my preparations for becoming a minister in the Seventh-day Adventist Church. It was during those days that I conceived the idea of preparing an Adventist commentary by compiling from the writings of Ellen White all the statements pertaining to each book of the Bible, each doctrine, and each Bible character.

Early in my ministerial life (which began in central California in the latter 1940s), I compiled two volumes of Old and New Testament Bible biographies, incorporating with each entry the pertinent quotations found in Ellen White's works. Some prominent persons in the church encouraged me in this project and thought that the Ellen G. White Estate might publish these collections to use through the book club the church was operating in those days. After a good deal of time and correspondence, I finally realized that I had been naive and that the White Estate had no thought of collaborating in such a way with anyone who appeared to be encroaching on their turf. They let me know in no uncertain terms that they held that "heavenly franchise" and that they would look with disfavor on anyone's getting into their territory.¹

Independently, however, I did publish two volumes of Bible biographies and a third volume on Daniel and Revelation, all based on Ellen White's works, and soon these books were sold in most Adventist Book and Bible houses and used in many Adventist schools and colleges in North America.

The White Estate people were not very happy about all of this, and they brought up the subject with my regional union and local conference presidents. After some backing and hauling, pushing and shoving, they all agreed that the books could be sold if I would keep a low profile—inasmuch as they didn't think my volumes would be accepted on a broad scale anyway. In subsequent years, however, tens of thousands were sold.

While working on my projected volume four (Ellen White's quotations on Bible doctrines), I happened across something interesting at Orlando, Florida, where I was pastor of the Kress Memorial Church, named for Doctors Daniel H. and Laretta E. Kress, noted pioneers in the Adventist medical work. The Kress family gave me an old book by Ellen White, *Sketches from the Life of Paul*, published in 1883 but never reprinted. When I showed this book to a church member one day, I was told that the problem of the book was that it was too much like another book that had *not* been written by Ellen White, and that it had never been reprinted because of the close similarities. Being of an inquiring mind, I did a comparison study and discovered that some of the criticism seemed to be true.²

Later, after I transferred to California, the Wellesley P. Magan family, also from established pioneer Adventists, were members of my congregation. At the death of Wellesley's father's widow, Lillian E. Magan, I was given a book from the Magan library — *Elisha the Prophet* by Alfred Edersheim.³ On the flyleaf was Ellen White's signature. By now, because of my constant use of Ellen White's books, I had become so familiar with them that I readily recognized similarities of wording and thought as I examined Edersheim's book.

Still later on, while I was studying at the University of Southern California toward a Ph.D. degree, I was shocked to come across a seven-volume work on Old Testament history by the same Edersheim.⁴ This time I found, in volumes one to four, that Edersheim's chapter titles, subtitles, and page headings paralleled and were many times almost identical with the chapter titles of Ellen White's *Patriarchs and Prophets* (1890). Time and study made it obvious that Mrs. White had obtained liberal help from these additional Edersheim works. Further investigation would reveal that Edersheim had written also a New Testament history on the life of Christ, and in this too there were additional similarities with Mrs. White's *The Desire of Ages*.⁵

Although disturbing, these findings were not too upsetting to me at that time, because the White Estate in Washington always seemed to have excuses for Ellen's "borrowing."

Not until Bruce Weaver, a young seminary student at the Adventist

Andrews University in Michigan, discovered an unmarked file of my work and comparisons (in the White Estate duplicate material housed in the library there) did things begin to take on the air of a mystery tale. The White Estate accused Bruce of stealing the material from the library, although he only copied and returned it. In the end, Bruce was dismissed from the seminary and from the ministry — but not before he had taken a significant part in the drama.

What he had found in the file was not just my material and the critique of it, but copies of some White Estate in-house letters by Robert W. Olson and Arthur L. White revealing the concern these men at the office in Washington showed about Bruce's discovery of the material I had been sending to them as evidence of Ellen White's copying. Both had recorded their suggestions for dealing with the Rea problem. Subsequent years revealed that they had adopted Arthur White's method — which was, in essence, to stonewall the matter and use as much pressure and double-talk as possible.

Olson took to the stump in an all-out effort to blunt the impact that my findings were beginning to have, for by now people in various regions of North America were asking for the evidence found in my research. At an afternoon presentation by Olson in January 1979 at Loma Linda University in California, someone in the audience asked about Mrs. White's borrowing from published sources. Olson's reply was to the effect that there was nothing to it, that all of her writings were her own. He then volunteered that there was some minister in Southern California making waves with allegations about borrowed material for her key book, *The Desire of Ages*, but that there was nothing to these rumors.

To say that I was in a state of shock after the meeting is to put it mildly. My file at that very time already held several letters from that same Olson encouraging me to keep sending him my comparisons of Ellen with her contemporaries. Furthermore, he had personally talked with me when he was in California only a short time before and had sought my promise that I would not publish any report on my work until he and the White Estate staff had been given additional time to survey the material. I had agreed to his request, and the fact of the agreement had been recorded in the in-house memo that he wrote afterward and that I held in my files.

So now I knew that Robert Olson either had a very short memory or was telling a white lie. In any case, it was obvious that the White Estate people knew much more than they were telling.

The files of the White Estate had referred to a book by William Hanna called *The Life of Christ*.⁶ Within twenty-four hours after the

Loma Linda meeting, therefore, I had obtained Hanna's book. From that time on, I have learned more than I ever wanted to know.

Spectrum, a journal published independently by the Association of Adventist Forums, gave a background account of a January 1980 committee meeting at Glendale, California. This meeting was called by General Conference President Neal C. Wilson at my urging that consideration be given to the scope of the findings of Ellen White's literary indebtedness. Eighteen of the church's appointed representatives went on record that what my research showed was alarming in its proportions but that the study should continue — with additional help.⁷

Likewise, *Spectrum* later reported my dismissal by the church⁸ (after thirty-six years of service) primarily because of the disclosure article initiated and written by religious editor John Dart and published in the *Los Angeles Times*.⁹ Not one of the officials doing the firing had ever talked with Dart. Not one had seen the research on which the article was based. The heart of the issue itself was not important to church officials. It was necessary only that someone be punished so that others would stay in line and so that both Ellen White and the Seventh-day Adventist Church would appear to be innocent of any wrongdoing.

In view of what I have observed, experienced, and learned, I have thought it proper and necessary to record for future generations the findings of my ongoing study. These coming generations will want to know the truth about what has been unearthed from the past. It will be a part of what they will take into consideration in their religious experience and judgments.

Despite much good counsel to the contrary, I have chosen the title *THE WHITE LIE* for my book. I do not apply that term separately and only to Ellen G. White. When we (any of us) give our consent or support to perpetuating a myth (in whole or in part) about any person or any thing, we ourselves are thereby party to a white lie. The message of this book is to help reveal to all of us that often we do indeed carry on a legend.

The worst lies that are told are often the ones told in religion — because they are told in a way that the assumption is that God endorses them and that therefore they are for our good. That that good can, and does, become harmful, wrongful, and even evil does not usually occur to those zealous persons who promote legends in the name of God.

In this study I have intended to deal not only with the facts as I have found them but also with their outworking in the church and in us personally as I have come to view that outworking. I hope also to leave a lesson or two for those who may be looking for such lessons.

Much study remains to be done on the question of why some of us accept as much as we do from whomever we do. What thing is it deep

within us that is tapped to make us react as unquestioningly as we do to unreliable information — so that we make it “truth” and let it govern our thinking and our lives?

At this stage in my thinking, if there is blame left to be assessed or portioned out, I must accept much of it for having been so gullible, without adequate study or research on my own part, as to consent to much of that which was originally portrayed to me as “the truth” but which, in fact, contains much untruth that diverts us from that about which we ought to be concerned primarily. The major regret I have is that time will not allow me to correct some of the misinformation that I myself unwarily “bought” and passed on to others as the white lie.

Every institution, every corporate entity, every established system — whether political, economic, social, or religious — must have its patron saint. That saint may be a founder, a benefactor, a charismatic leader, or a long-dead mystic figure. Regardless of the category or the time period of existence, the patron is venerated even if he was a vampire; he is canonized even if he was a con artist; he is given sainthood even if he was a known sinner.

There is something in the human mind that seeks to create the unreal — to imagine or pretend that something is so even if all logic says it is not so. What is unseeable we claim is a vision; what is fallible we label perfection; what is illusory we give authority. Much study has been given to why we want to believe, and indeed have to believe, the “permissible lie.” For my purpose here, it is enough to say that we do so — and we seem to have to do so. For if we reject the fantasy we now hold, probably we will find or invent another in our effort to keep from facing reality.

The sellers of nostrums for fantasizers (who tend to hold psychic manifestations in awe) are the supersalesmen of the psychic. They are the ones who manipulate, maneuver, and massage the conscience of those they wish to convince. In all times and in all places, they have been the magicians that led the populace to believe that the emperor really was dressed with the unseeable, and that those who will listen and come to them for counsel and guidance (for which, of course, proper payment must be given) will be among the few who really do see what isn't there to see.

The element that is essential, without exception, to any con game is the lie. To be sure, it is a white lie, a small thing that deviates from the truth a little, over and over until, with the passing of time and under the right circumstances, it expands into an enormous hoax.

The techniques of the supersalesmen are few, but absolutely essential. They consist of playing down the humanity of the one to be venerated; exalting the venerated one's virtues to the level of the

miraculous; denying access to reliable source records and facts of the significant past; appealing to the inclination to be superstitious (or at least gullible); and buying time.

One Webster dictionary edition says that a *white lie* is a minor lie uttered from polite, amiable, or pardonable motives; a polite or harmless fib.

The fact of Ellen White's borrowing or plagiarizing has been documented and acknowledged by recognized representatives of the Seventh-day Adventist Church over the years. But the information revealing the extent of her literary dependence has been deliberately kept from lay members until independent researchers began to make the facts public. Thus new problems arise because of these discoveries that have not yet been faced by the Adventist people or their present leaders. For example:

1. Why did Ellen change most, if not all, of the copied author's speculations and suppositions into absolutes, so that the copywork made it appear that she was always on the scene of action in some "visionary" form, when obviously she wasn't?

2. How do the footnotes and Bible texts she copied as fillers from others meet the criteria established for inspiration?

3. How do the abuse and misuse of others' material on an extensive scale fit into the ethics of either her time or ours?

4. Inasmuch as the extent of the copywork makes it certain that for Ellen to have done it all herself was humanly impossible, who among her helpers gets the credit for her "inspiration"?

5. Whose authority are we now dealing with?

We much acknowledge that since the beginning of the 1844 movement a great many people have regarded Ellen White as Adventism's principal authority. They must now find room for adjustment in their thinking (and, for many, in their living) on a level different from that of the past. This could be very distressing. Whether or not the situation in which the church now finds itself fits our definition of a white lie, and whether or not the fib has been harmless to one's own personal values, way of thinking, and life experience, each person will have to judge for himself.

To understand, in a small way, how people arrive at where they are is possible only if one looks at where they have been, what manner of salesmen sold them the trip, and what motivated them to go. It is not

possible to view all these aspects in one lump. But we will touch on what circumstances make a "true believer," what kind of supersalesmen have sold the wares, and what happens to those who buy.

Books such as *The Status Seekers*, *The Permissible Lie*, and *The True Believer*¹⁰ hint at the connection between all disciplines — economic, social, and religious. In all these disciplines salesmen sell their product by using the white lie. Though the salesmen of social and economic ideas claim to be interested in *your present*, they are really more interested in *their future*. Salesmen of the psychic claim to be interested in *your future*, but what they are really interested in is *their present*. All hucksters sell the white lie in whatever size or shape they think their public will buy. Adventists know and accept these facts of life about the systems of others; but they believe that their own system is "different" and therefore better. Very little study has been offered to prove or to disprove their belief.

Most people accept the fact that there are few, if any, holy men left selling merchandise in social or economic or political reform. What is harder for them to acknowledge or accept is that there are likewise few, if any, saints in religion. There are no holy men or women except as we ourselves make them so by our own wishful thinking. Because we have always with us this pretense factor, it is easy for the supersalesmen of religion to gain control through our own quirks and consciences and to exercise authority over our minds and actions. There have been many on this planet who have sold themselves to the world as saints offering salvation for the future — when in reality they were just supersalesmen who, by instilling guilt and fear and by bending their followers to their own will, have robbed us of our freedom to think.

As you read, keep in mind that someone has sold you the idea that what you believe deep within yourself is "unique" and has authority from God, the highest court of appeal; that you are "different" because of this authority; and that you will be "saved" if you follow the rules. The problem with this line of thinking is that your truth may be only your saint's interpretation of truth, and the pronouncements you have accepted as authority may be ideas your saint borrowed from others.

This, I think, is what the study will show concerning Ellen G. White. And if the same amount of information were available on the saints of other groups, the same would be true of them as well. Why we still want to believe what we have come to believe is what the white lie is all about.

In this odyssey that we take together, the *supersalesmen* will be the clergymen, the preachers, the reverends, the divines — who more than any professionals have been granted license (both by the people themselves and by the state) to peddle their wares to the unwary, to project their fears on the fearful, and to sell their guilt to the remorseful.

The *patron saint* will be Ellen Gould White, the canonized leader of

the Seventh-day Adventist Church — who symbolizes all saints of whatever faith, and through whom the adherents approach their concept of God and seek to obtain the unobtainable salvation by appeasement of or through that saint.

The *true believers* will be the unwary, the fearful, the guilt-ridden, the overzealous, the well-intentioned, the unquestioning. Lacking personal confidence in God, they seek him through their chosen saint, who they think has an unfailing pipeline to the heavenly places.

Inasmuch as the body of the material presented has to do with the “literary appropriation of works of others,” I too have copied from everybody. With no sense of shame I have used material that has been lifted, borrowed, or otherwise taken outright from whatever source available or thought necessary to use for evidence and clarity.

I would gladly give credit to all those who, by whatever method and from whatever source, brought forth material for my use so that readers may see the evidence for themselves and know the nature and extent of the Adventist white lie. But because of the nature of the subject and the administrative and peer pressures brought to bear on both position and person, those many to whom I am indebted cannot be named.

This book seeks to trace the birth, growth, and full bloom of the white lie in Adventism. It cannot explain all the strings that bind us, Gulliver-like, on our travel — because access is thus far denied to many sources of the facts. It can only point the reader to certain sources so that he can see for himself what is there to be seen.

I do not seek to show those who, having eyes, do not wish to see, or to shout at those who, having ears, do not wish to hear. But because someone has an obligation to the generations that will follow, this material is put forth to light a little candle in a world of superstition and fear and guilt. It may be that the flame, though even a small one, can help light the path to the real Saint of all saints — Jesus Christ.

—Walter Rea

Reference and Notes

1. The Ellen G. White Estate is the agency having custodianship of the writings, correspondence, records, sermons, clippings, personal book collection, memorabilia, and miscellaneous materials left in trust by Mrs. White at her death in 1915. The Estate is administered by the General Conference of Seventh-day Adventists at the world headquarters office in Washington, D.C.

2. The book similar to Ellen White's *Sketches from the Life of Paul* is *The Life and Epistles of the Apostle Paul*. It was written by William J. Conybeare and John S. Howson and had been published first in London (1851-52) and later in New York. Mrs. White's *Sketches* was never reprinted after its issuance in 1883 until a facsimile reproduction was made in 1974 by the Review and Herald Publishing Association.

3. Alfred Edersheim, *Elisha the Prophet* (London: The Religious Tract Society, 1882). It was Edersheim's “new edition — revised” that was in Ellen White's library.

4. Edersheim's *The Bible History: Old Testament* was published first as a seven-volume set (1876-87). Wm. B. Eerdmans Publishing Company reprinted the 1890 edition in two volumes (“complete and unabridged”) in 1949.

5. Alfred Edersheim, *The Life and Times of Jesus the Messiah*, 5 bks. (London: Longmans, Green and Co., 1883. New York: E. R. Herrick, 1883).

6. William Hanna, *The Life of Christ* (New York: The American Tract Society, n.d. (pref. 1863). This book was published first in six separate volumes as *The Life of Our Lord*, which is the title listed by the EGW Estate, Document File 884, in Ellen White's library.

7. Douglas Hackleman, “GC Committee Studies Ellen White's Sources,” *Spectrum* 10, no. 4 (March 1980): 9-15.

8. Eric Anderson, et al., “Must the Crisis Continue?” *Spectrum* 11, no. 3 (February 1981): 44-52.

9. John Dart, “Plagiarism Found in Prophet Books,” *Los Angeles Times* (23 October 1980), p. 1.

10. Vance Packard, *The Status Seekers* (New York: Simon and Schuster, Pocket Books, 1961). Samm Sinclair Baker, *The Permissible Lie* (Boston: Beacon Press, 1968). Eric Hoffer, *The True Believer* (New York: Harper & Row, Publishers, Perennial Library, 1951).

I

How To Change History

With the turn of the century to the 1800s the world had a lot of patching up to do. America had had her contest with Britain and was on the doorstep of becoming a nation. The European continent was staggering to its feet after another bruising and exhausting fight with itself, not unlike what had been going on for centuries. The nations of the East (Russia being the large symbol) were still causing concern to the West, as had been so since the territories of Russian religions had fought the Battle of Tours in 732 and the Mongolian hordes had come down from the North to try to take the Holy Land from the Christians.

Though the years from 1800 to 1900 would be a time of stabilization, they would also be years of change and uncertainty, a dichotomy that is not unusual in history. Political, religious, and social values would all be re-examined — and on many levels discarded. In American politics, the two-party system would emerge, and the territories that were to become states would begin to copy some form of nationalism. Personalities would leave their mark on national and local law and political framework. The Civil War would weaken and yet unite a nation. The European nations would continue their struggle for identity and power.

The expansion of the American West brought great change in values. Land and individualism became important considerations in the lives of people. Property was available to many for the first time. Things became desirable, many things. Life and progress that for many (for almost a millenium) had hardly seemed desirable, and for

most (elsewhere in the world) hardly obtainable, now lay on the golden shores of the new land and seemed within reach of those who would work and strive to obtain. Opportunity, a word scarcely recognized in most of the world, seemed at hand.

In religion, the early part of the century, from the 1820s to the 1850s, was to see one of the last gasps of the old-time drama of fear and hellfire in the name of God and heaven. That theme which had been played out on the stages of Europe, by both Catholics and Protestants, leaped the seas and became an exclusive American phenomenon in the Millerite movement. New in only some of its details, it replayed for the fearful and the guilt-ridden the old-time religious song that “everybody wants to go to heaven, but nobody wants to die.” But die you must, said William Miller and his followers, and they even set the time for the event. After a lot of trouble with the heavenly calculators, they set the date of October 22, 1844, for the event (barring any serious complications, of course).

It was a great drama, that Millerite movement, with charges by each group of players swinging wildly to one side of the stage or the other, each claiming to have God on their side. One would have had to pay good money to see such a show anywhere else at any other time. But in America it was free. It featured personalities, persons, occupations, sermons, diatribes, invectives, recriminations, attacks, and counter-attacks — indeed a real holy war, all in the name of God. Reading of those days, one wonders if the real issue was not the same one it always seems to be in religion: Who is going to control the concessions in the here and in the hereafter?

It didn’t take long for one group to buy up the franchise. What the Catholics and Protestants had been fighting about for centuries in Europe a group of leftovers from the Millerite movement decided to market in America. They had no thought initially of a worldwide movement. But if the product sold, the world would become their oyster and heaven would become their ghetto. They were to become the Adventists; the Seventh Day would be their banner and the Second Advent would be their song — both ideas the used products of the Millerite movement.

There was really nothing new in the banner or the song. The Hebrews of old had held to the seventh day throughout the Old Testament. New Testament Christians had given some attention and lip service to the Second Coming since the days of Christ. But the names and dates and places would be changed to protect the guilty. In the minds of Ellen G. White (the Advent movement’s psychic leader) and her supporters, there emerged the practice of interpreting the Scriptures (past, present, and future) in terms of Adventist concepts and beliefs — not a new idea but one that would fit the times of the

nineteenth century. The ancient Hebrews had promoted the idea that they were the keepers of the oracles of God (and there are those who still believe they are). The Catholics in the New Testament times, and after, worked to perfect that Jewish idea to make Catholicism the custodian of all truth, even if they had to chain part of it to the wall. Now in the middle of the nineteenth century it was the Adventists’ turn.

In order for any group or organization to pull off the idea that they have been given the concessions to the hereafter, that they are indeed the ones God has chosen to sell the indulgences for this life and the utopia to come, they must always tackle the job of rearranging or reassigning the facts of history and rewriting the Canon (the Bible of the “true believer”) so that both will be in harmony with their preconceived ideas, misconceptions, and prejudices — at the same time claiming that the Holy Book is the final word of authority. Quite a task for anyone in any age. No wonder the idea has never really caught on in the religious world for too long a time, although those who have tried deserve A for effort.

With no thought of failure, the Adventists assigned this awesome task to the person they liked to call the “weakest of the weak,” Ellen Gould Harmon. Ellen was born a twin at Gorham, Maine, November 26, 1827, to Robert and Eunice Harmon, practicing members of the Methodist Episcopal Church, and she would marry James White on August 30, 1846, three months short of her nineteenth birthday.

There were no advance signs that she was to become the hometown girl who made good. She did not begin with fame or fortune. Her chances of catching the brass ring seemed slim until misfortune smiled on her. When she was nine, an accident happened that, according to her, “was to affect my whole life.”¹ Like the apostle Paul with his eye trouble, Ellen, throughout the rest of her life, as we are often reminded, was the product of her physical misfortune. She had fainting and dizzy spells; her nervous system made her prostrate; at times she gave in to despair or despondence.

After a blow to the head from a stone thrown by a schoolmate, she gave up her schooling and, as Adventists enjoy telling it, never gained an education beyond the third grade.² What should be noted is that she did not gain a *formal* education beyond that grade. All of us learn or are educated as long as we wish to be and are aware, and there is little proof that Ellen was not aware.

Here was a ready-made opportunity. Religious history gives ample evidence that the “true believer” is much more likely to accept the dictums of the simpleminded if these dictums can somehow be given a heavenly setting. Especially in Western Christianity, religious belief generally centers on a few main themes: All men are created (not

necessarily equal, a rather new political idea); all men are sinners (and women too, another rather new political idea), whatever that may mean. Depending on the system's definition of sin, life is a boat trip through a sea mined with explosives called temptation — usually defined as women (or men, as the case may be), wine, and song. And as the curtain falls, man has to die.

Well, that's it, except the excitement and action come when different ones (be they groups or individuals, organizations, or roving bands) start drawing up the game plan and fretting about the details. For example, who did the creating, how much time did it take, who was there making notes, and how truthful is the record of the event? Who tagged all of us with sin? Was it God, or that snake in the grass that came in when Adam was down on the south forty? Or do we get it from our ancestors of past eons? Or is the Devil, like Santa Claus, our dad?

The matter of sin has always fascinated theologians and non-theologians alike. For this reading, theologians are those who practice defining or playing God. Naturally the one who makes up the list for others has a jump on the game. Throughout history, most mystics, divines, or theologians have had a crack at making up the list of sins. One of the safest ways to do this is to leave off the list the things you personally enjoy. This has been done by most all who make up lists.

And last, the group or organization must tackle that final question: At death where do we go — and when (before, during, or after)? No one yet has come up with a satisfying answer to this one. Since it's much harder to get back here once you leave than to get here in the first place, not too many have come back to give an annual report of the other side. This fact alone gives large latitude to one of fertile mind, imagination, and ability to describe the horror or the glory of the hereafter (for a price). It is safe to say that the fear of the trip we have not yet taken is a powerful weapon in the hands of those who, by some means, have made the trip and come back to sell us the way.

Ellen was to be equal to the task. She was eventually to leave for the believer (through the Adventist concepts) information, instruction, admonition, and counsel on all the foregoing matters. From a shaky start with "amalgamation of man and beast" in one of her early books,³ she straightened things out later with her reading of *Paradise Lost*.⁴ Her extra-canonical visions of the dialogue, battle, and ouster of Satan and his angels gave vividness and form to John Milton's great poem that even the Bible writers lacked. Some of her early friends noticed the similarity and brought it to her attention, but she dismissed the question with the same ease that she did most criticism. Her grandson, who was to inherit the duties of the keeper-of-the-keys, gave much the same explanation over a period of forty years — with one interesting deviation

tion in his 1945 supplement to volume four of her book *The Spirit of Prophecy*:

Mrs. White ever sought to avoid being influenced by others. Shortly after the Great Controversy vision of March 14, 1858, at meetings in Battle Creek held over a weekend, she told the high points of what had been shown her in that vision. Elder J. N. Andrews, who at the time was in Battle Creek, was much interested. After one of the meetings he told her some of the things she had said were much like a book he had read. Then he asked if she had read *Paradise Lost*. She replied in the negative. He told her that he thought she would be interested in reading it.

Ellen White forgot about the conversation, but a few days later Elder Andrews came to the home with a copy of *Paradise Lost* and offered it to her. She was busily engaged in writing the Great Controversy vision as it had been shown her. She took the book, hardly knowing just what to do with it. She did not open it, but took it to the kitchen and put it up on a high shelf, determined that if there was anything in that book like what God had shown her in vision, she would not read it until after she had written out what the Lord had revealed to her. It is apparent that she did later read at least portions of *Paradise Lost*, for there is one phrase quoted in *Education*.⁵

The deviation referred to is the last sentence in the quotation from her grandson — the admission that she had indeed read John Milton's work. The question that seems to remain is whether she read it before or after her "vision" of the same controversy. Why she put the book up on a "high shelf" has remained puzzling to many. Perhaps the higher the better — because of temptation. Who knows? One writer who has studied the problem of Mrs. White and Milton's *Paradise Lost* may give some answers:

Of unusual significance is the correlation found in a number of instances where both authors depict with some detail an experience which is not found in the Bible. Among such events are the following:

1. The scene in Heaven before and during the rebellion with the loyal angels trying to win the disaffected ones back to allegiance to God.
2. The warnings issued to Eve to stay by her husband's side; her subsequent straying.
3. The elaborate setting for the actual temptation with Satan's arguments analyzed point by point.
4. The detailed picture of the immediate results of sin on Adam and Eve and on the animal and vegetable world about them.
5. The explanation of the basic reason for Adam's fall: uxoriousness.
6. The angel's chronicling of future events to Adam.

7. The feelings of both Adam and Eve as they left the garden.

These likenesses in the narrative on points where the Scriptures are silent intensify the question: Why are these two authors, living two hundred years apart, so much in agreement on major facts?⁶

Other studies in the same area have asked, and failed to answer, the question of why both authors, some two hundred years apart, came up with these same non-biblical accounts, although the later writer claimed she knew nothing of the work of the former.

One by one, Ellen White began to accentuate in her writings (which she claimed came from “visions”) each and every point of Protestant and Catholic theological controversy. Starting with the beginning of all beginnings and proceeding through to the end of all ends, she gave a new and often startlingly inaccurate picture of the great controversy as it is portrayed in the Bible.

Although believers of all faiths have been somewhat hazy about the great controversy, she gave it with such assurance that some bought her version of it. Her pictures of events, her *I-saws*, were to be so indelibly imprinted on the minds of a few that the future pattern of Adventism was set for generations. At the same time, her account also closed the door that had been opened for Adventism to make a markedly different contribution to the world concept of religion.⁷ And the door remains closed to this day, because the church of the advent cannot get past the interpretations of the Canon according to Sister Ellen. No pattern of thought, no emergence of value, no interpretation of Scripture is allowed officially in Adventism until or unless it has first been examined, tested and tried — and then dyed in the cloth of Ellen White.

The same could be said of the Mormons with their Joseph Smith, the Christian Scientists with their Mary Baker Eddy, the Jehovah's Witnesses with their John F. Rutherford, the Lutherans with their Martin Luther, and others with their patron saints. Each church sees the world around, and the future beyond, through the eyes of its saints. If there is a world around them to live in, or one to shun, it must conform to the way it is experienced by their saint. If there is a heaven to win or a hell to shun, its definition and direction and even its occupants must be determined by the saint of the system and by that saint's interpretation of the Canon as demonstrated in that saint's writings — which in turn are kept up to date by reinterpretation by later saints of the same or similar stripe or system.

It is difficult, if not impossible, for present-day Adventists to look at themselves and their saint, Ellen White, in historical perspective. A 1979 article dealing with this view sent shock waves through the church

when it appeared in *Spectrum*, the independent journal published by the Association of Adventist Forums. The writer, Jonathan Butler, associate professor of church history at Loma Linda University, did a brilliant piece portraying Ellen White as a product of her times: “Mrs. White’s... predictions of the future appeared as projections on a screen which only enlarged, dramatized and intensified the scenes of her contemporary world.”⁸ His conclusions were that she was a product of her times just as we all are, that it was her world that came to an end with the changing events of history that were not always fulfilled as she had seen.

This was hard medicine for Adventists to swallow, inasmuch as they had been taught to think of Ellen and her writings in isolation, as if she had come straight down from heaven and remained isolated from all events while on earth. It was only natural that they should think thus, for they had been hearing for years that “Mrs. White ever sought to avoid being influenced by others.”⁹ This theme, which had never applied to any human being before, became the Adventist path into the unreal.

Not very often, if ever, is one dealing with pure truth, either small or large, in religion. One is dealing with truth as filtered, expanded, diminished, bounded, or defined by the *I-saws* of all the Ellens of Christendom — with a lot of help from the divines. What does emerge from all the froth is that the map for this life and the one to come, if indeed it does come, is drawn by the clan — and thus becomes the Clan Plan. Heaven becomes the main gate to isolation, where all the bad as we conceive of it (which in humanity's case means other people) is snuffed out, and only us good guys go marching through. Thus we make our own ghetto.

The succeeding chapters seek to show the Adventist ghetto and how it grew — not too much unlike the ghettos of other faiths, but with some interesting and devious twists.

References and Notes

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3. EGW, *Spiritual Gifts*, 4 vols. (Battle Creek: SDA Publishing Association, 1858-60-64), vol. 3, p. 64.

4. John Milton's *Paradise Lost* is thought by some to reflect the obsession of many English and European poets in the first half of the seventeenth century, with the subject of the origin of evil as portrayed in Genesis. Milton himself was systematically studying the Bible, histories, and chronicles more than twenty-five years before his epic poem was published in 1667.

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7. Ingemar Linden, *The Last Trump* (Frankfurt am Main: Peter Lang, 1978), pp. 88-97.

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9. EGW, *The Spirit of Prophecy*, vol. 4, p. 535.

II

Go Shut the Door

The development of the Adventist ghetto began almost at once after the Millerite movement reached its peak in 1844 and started its descent. With the help of Ellen White and her "visions," God was allowed to do some of the carpenter work on the walls. Ellen was "shown" that the door of mercy was shut for all those who had not accepted the 1844 message; so the world and most of those in it were left outside the door. Linden gives a very adequate picture of the events in his book *The Last Trump*.¹

Exclusiveness, which starts early in any religious plan, took off at once. It's akin to the attitude "Lord, bless me and my wife, my son John and his wife, us four and no more." The shut door view was never really accepted by William Miller himself but circulated among some of the rejects. It lasted officially until after 1850, when the door was opened a little crack for the young of the faithful members to slip through, and later for the spouses of those who believed.

It is surprising what a little leaven will do to a whole lump. Even today Adventists speak of the non-members as "outsiders," "brothers-in-law or sisters-in-law of the church," or slipping once in a while, "the unsaved." In fact, in the Adventist concept, both earlier and later, just about everybody was and is unsaved. The first reason for this, the "shut door," was soon dropped because those who missed the boat of 1844 began to die off. Afterward, the unsaved, even down to our time, became all those who didn't accept Christ. All Christians knew that, but to make it a little different, and perhaps to add charm, the Adventist view came to mean anyone who worshiped on Sunday (Catholic or Protestant); anyone who smoked, chewed, drank, wenched, went to shows, or wore or ate anything that Adventists didn't — in general,

anyone who was not officially part of their show. In fact, the Adventist view probably was not much different from other views that went before; it just combined everything into one list to make it easier to find the persons the church wanted to reject and to keep that door shut a little longer.

Even those around Ellen had trouble keeping her from drawing things too tight with her visions. James, her editor husband, had to make it clear that there might be a crack in the door that Ellen did not have control of. In 1851 he felt impelled to publish in the *Review and Herald* a lengthy editorial (with reference to “those who have had any of the gifts of the Spirit”) that included these words:

Those on whom Heaven bestows the greatest blessings are in most danger of being “exalted,” and of falling, therefore, they need to be exhorted to be humble, and watched over carefully. But how often have such been looked upon as almost infallible, and they themselves have been apt to drink in the extremely dangerous idea that *all their impressions were the direct promptings of the Spirit of the Lord* [italics added].²

The same editorial was reprinted in full in the editorial pages in 1853. Then in an 1855 editorial, James White referred to those previously published statements to the same effect and added: “No writer of the *Review* has ever referred to them [the visions] as authority on any point. The *Review* for five years has not published one of them.”³ With this statement, the battle was joined. James was to lose out.

It takes a dexterous mind to work its way through two problems at the same time. Often such a mind comes up with worthless answers, but it's lots of fun. In theology it's downright enjoyable. To learn to say nothing well is the first rule. The second rule is to say it in such a way that no one can question your philosophical conclusions (if you arrive at any). It's like learning a little bit about everything, so that soon you know everything about nothing. In most libraries, the religion department is under the subject heading of philosophy — and that is what it is, the defining and redefining of terms and ideas that have defied defining for centuries.

Ellen and her helpers were masters at reworking past ideas. After the great disappointment of October 22, 1844, and the futile setting of a few more times and dates, and after consigning most of the world to hell for not believing what the Millerites/Adventists themselves were wrong about and didn't understand, the group still had that problem of the shut door of mercy. As “time continued a little longer,” in the words of Ellen, the problem became more pressing. If they opened the door theologically, they would be admitting they had been wrong. If they kept it shut, and the good Lord didn't come to get them out of the dilemma, they would all die off and it wouldn't make any difference

whether the door was open or shut.

With the skill of a surgeon, Ellen and her group cut their way through without opening the door at all, but at the same time acting as if they were really doing so. This balancing act was done by accepting what turned into the “main pillar” of the Advent faith, the theory of the sanctuary. This theory, which became the major doctrine of the church, was first emphasized by O. R. L. Crosier, who afterward repudiated it.⁴ What the theory does is open the door here on earth but then close it in the courts above. In the words of that once popular song, “Nice work if you can get it, and you can get it if you try.” The Adventists did try harder than most. (In fact they are still trying, and that is what has caused the big ado about the separate though related concerns expressed by Paxton, Brinsmead, and Ford).⁵

To make the very long story short, here is what took place after the disappointment when Christ did not come in 1844. Walking through the cornfield with his thoughts one day, a former Millerite said it came to his mind that the *date* the Millerites had accepted was correct but the *event* was hazy. It was not this earth that was cut off from mercy and about to receive justice, but the other way around. It was in heaven that justice was being decided (and mercy was still available here on earth). This process required a lot of heavenly bookkeeping, looking through the records, further recording of deeds done and not done, and compiling of vast amounts of figures that would take some time to total — thus the idea of probation. In addition, there was even room for the things we didn't do or think of. Ellen was supposed to have written that “we shall individually be held responsible for doing one jot less than we have ability to do We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God For all the knowledge and ability that we might have gained and did not, there will be an eternal loss.”⁶

It was like a call to the colors. No matter that some have suggested that the poor man in the cornfield might have seen a scarecrow instead of a vision. No coach could have inspired his team with a better speech. With a “let's win one for the gipper,” the players ran onto the field — and have been running ever since, having devised one of the most elaborate systems of salvation by works that the world has ever seen since the fall of Jerusalem in A.D. 70.

Having accepted that justice was being settled in heaven since 1844, the Adventists never did relish the idea of mercy and grace being too available on earth. In the 1970s and 1980s when the Australians (Paxton, Brinsmead, and Ford) spoke their minds, the cheap shot at them was that they were peddling “cheap grace.” This just goes to show that those who grumbled had not accepted the Gospel view that grace is even cheaper than that — it's free.

When these men went public, the system banned them like the bomb. When they went to tapes to advance their views, the leaders said that whoever listened had “tape worms.” Thereupon the leaders closed their meeting by announcing that their own talks were on tapes and were available for a small fee at the door. (It is well known that churches sell more tapes than most, but it’s the competition that hurts. Somebody is always trying to muscle in on that heavenly franchise.)

In the late 1970s and 1980s, Desmond Ford, a most gifted speaker, was knocking so hard at that door of mercy that his voice was beginning to be heard around the world. There is nothing administrators like less than challenges and loud noises. Above all, they don’t like to be told about theology, a subject that is as foreign to them as the Greek some of them barely passed and have never used. But that door that Ellen and her helpers had shut in 1844 had to be kept shut. So, like the Four Horsemen of the Apocalypse, they all boarded their modern horses and headed for the Sanctuary Review Committee meeting at Glacier View Ranch in Colorado August 10, 1980.

The security there would have made the CIA proud and the presidential convention would look like a Boy Scout gathering. It was a truly international group of about 115, the majority fitting the “executive” category and thus beholden to the church in one way or another. Some of the administrators, who (to say it kindly) were not theologically oriented, tried to lean on that closed door — and even suggested some form of oath of loyalty to founder Ellen and her concepts. If the meeting proved anything at all it was that shooting a man from a distance these days would be a whole lot cheaper than hanging him in public. It proved also that justice (as defined by the leaders), not mercy, was still the theme of the church. In the end, after a lot of finger-play and charades, Ford was sacked.⁷

The outcome had never really been in doubt. So it was no surprise when the “good old” *Review* trumpeted: “Overview of a historic meeting: the Sanctuary Review Committee, characterized by unity and controlled by the Holy Spirit, finds strong support for the church’s historic position.”⁸ Those hinges on that closed door had gotten mighty rusty since 1844 and Ellen’s foray into theology. Although friends and foes alike had been trying desperately for decades to open up the door a little, the elders were smart enough to see what perhaps others (such as theologians) did not see: that is, if that shut door is ever opened, the Adventist heaven and ghetto is desecrated by being made available to all, regardless of race, creed, or color, and the Adventist church and system will have lost forever its heavenly franchise.

Events had to be shaped that way, for part of the Adventist theology is that the redeemed (meaning them, the faithful Adventists, of course) will some day, during the golden age of the millennium, sit on those

pearly white thrones in the Far Beyond and help to judge the wicked. There all the juicy morsels of others’ acts and sins will be finally revealed to them. That thought alone has helped many faithful go on to the end. To think of knowing all about everybody who didn’t make it, and why. And when it’s all finished, they will give God a vote of confidence and thanks that things have turned out the way they felt they should from the beginning.⁹

Another very important reason in the Adventist mind for keeping that door closed either here or in heaven is *evangelism*. How could they ever cope with the idea that others with dissimilar habits, customs, and mores are just as saved as they are? What would it do to the idea Adventists have that all the other churches of the world are the whores and harlots that the book of Revelation speaks of? This idea had come direct from the prophet. She had seen torture chambers in the basements of Catholic churches, where all men that finally worshiped on Sunday were to have a “mark of the beast,” and where Adventists, as the Waldenses and Hussites of old, were to be hunted like dogs in the mountain fastnesses, to be dispossessed and finally killed by the sword.¹⁰

Fear has no peer as a substitute for motivation to action. With fear the lame can scale the highest wall, the blind can see enough to get out of the way, and the mute can have instant fluency. Love, the motivation encouraged by the Scriptures, had its best (and some think last) demonstration on the Cross — and that was a long time ago. Besides, love has to be learned. Fear, with its twin sister Guilt, always lurks in the shadows of the mind and is readily available if someone touches the right button. And theologians, divines, and spiritual administrators are experts at touching the right buttons.

To the 1844 leftovers, the idea was not new that justice had to be purchased by the penitent and mercy was free. But the idea was given emphasis by the pen of Ellen White, in whose mind shadows darker than most lay close to the surface. In her *Testimonies for the Church* she tells of her early experience.¹¹

It cannot be disregarded that at nine years of age she was struck with a stone, and the blow was so severe that her later impression was that she nearly died. She was disfigured for life. She said she lay “in a stupor” for three weeks. When she began to recover and saw how disfigured she was, she wanted to die. She became melancholy and avoided company. She said, “My nervous system was prostrated.” She was terribly frightened and lonely, and often she was terrified by the thought that she might be “eternally lost.” She thought that “the fate of a condemned sinner” would be hers, and she feared that she would lose her reason.

So here is a teenager who from the age of thirteen to seventeen was

feeble, sickly, unschooled, impressionable, and abnormally religious and excitable at the time she first attended William Miller's 1840 lectures predicting the end of the world in 1843-44. During this time she herself felt that she was shut out from heaven. Indeed, because of her experience in life, she was shut *off*, and thus out, from those around her. With time, her attitudes were modified and she came to feel somewhat more accepted. But her writings, even throughout the books she published in the 1870s and 1880s, show clearly a person who looked with great apprehensiveness on much that was the real life around her. She lived in a frightening world and longed for the time when all she was afraid of would finally end.¹²

This isolation she was able to provide for herself. Her shut door, though, is still closed in the minds of Adventists today. With each new world or local crisis, each new custom that is unacceptable, and all changing mores, the Adventist shuts his door a little tighter; sleeps with his bags packed, and longs for that final act of justice that will give him and his Clan, only, the assurance of mercy they so much need.¹³

William S. Sadler — widely known Chicago physician and surgeon of his time, writer, personal friend of Ellen White, son-in-law of John Harvey Kellogg — wrote:

Every now and then some one arises who attempts to make other people believe in the things which they see or hear in their own minds. Self-styled "prophets" arise to convince us of the reality of their visions. Odd geniuses appear who tell us of the voices they hear, and if they seem fairly sane and socially conventional in every way, they are sometimes able to build up vast followings, to create cults and establish churches; whereas, if they are too bold in their imaginings, if they see a little too far or hear a little too much, they are promptly seized and quickly lodged safe within the confines of an insane asylum.⁴

This psychic haven is a safe region, not subject to challenge by logic, argument, evidence, or reality. And in spite of being denied all these nutrients of rational behavior and persuasion, men will still believe in the unbelievable. The ideas of the shut door, the investigative judgment, the denial of the biblical doctrine of divine grace and mercy freely available to all since the Cross were all taken by the Adventists and made conditional — on the basis of concepts rejected by most (even the originators) but endorsed and promoted by Ellen White.

And this brings us now to the last door that was closed in 1844 by Ellen and the leftover Millerites — the Gospel, the Good News of salvation. The Adventist sins are never really forgiven. They are carried on the books of heaven until payday, the Judgment Day. No system that thrives and perpetuates itself on such a scandal can bring happiness to the human mind or experience.

The constant reviews by the church system, the daily inspections

demanding by the mind, and the judgmental investigations of life, the comparisons with the lives of others to see if one measures up — these sap the strength and courage. By the time the "true believer" has done his daily spiritual calisthenics and checked over his list of do's and don'ts he is depleted. His concept of life is that God flays him over every hill, down every dale, through every forest, until, exhausted, he drops dead. In each case, if his dues are paid up, the Lord bends over and says, "Well done, thou good and faithful servant."¹⁵

In such a system, the patron saint becomes the substitute for the Saviour. Heaven and the here-and-now are viewed through the eyes of that nineteenth-century saint. Works become the way to win or keep the concessions granted by the privileged, and life becomes a "holy" competition with other believers. No man likes to compete in an area in which he doesn't excel; so each one stakes out a claim that he can work best. It might be diet with one, clothing with another, monasticism for the extreme. Whatever the task, life becomes a vast effort to outdo the competition by climbing that greased pole first. If one can only "endure to the end" and outlast or outsmart the competition, justice says that his place is assured in the hereafter, even if it was hell living in the here and now.

Thus it has always been and always will be when the Ellens of the earth convince followers that by heavenly bookkeeping God will save or even satisfy the human soul or desire for justice. Whenever theologians or believers try playing semantical games with doctrines, they always end up losing the Saviour and the Gospel here and make a mystic mess of the hereafter. How little did young Ellen and her small band of true believers realize when they shut the door in 1844, that in trying to save face because of the disappointment experienced they were really taking away the Lord from tens of thousands and closing a door of love and mercy forever for many others. Such has been the experience of all who have tried to become, under whatever title, the keeper of the keys of salvation — that Gospel of Good News.

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III

Say It Isn't So

The success and genius of any religious movement is to tell the members what they want to hear and make sure they don't hear what you don't want them to hear. Nothing affords such opportunities in this field as the press. Gutenberg didn't have the foggiest idea of what doors he was opening when he invented the printing press. Since the Dark Ages, when truth was chained to the wall of the library so that no one could take it out of the vault (even with a library card), mankind had to receive and accept what was handed out by the church fathers. Of course that was a little better than when the fathers enforced knowledge with a blowgun or an axe handle, but still it was a form of control.

The art of printing was to develop to the place where the object was not to control the body with weapons but to control the mind with print. Freethinkers have always gotten into trouble. In the time of Moses, if anyone started a fire on his own to enjoy a cup of hot herb tea on Sabbath, he was stoned, and not in the modern sense of the word either. If he wandered around in the local swapmeet on Sabbath in the days of Nehemiah, he might run the risk of having his beard pulled or his toupee disrupted. Even in the New Testament times, if Ananias kept out a few shekels from the tithe to pay the rent, he was told by the local divine to drop dead — which he did.¹

So comes printing. The press was much better in its approach; no messes to clean up, no bodies to bury. Just follow the twin rules: Tell the people what you want them to hear; don't let them hear what you don't want them to hear. The first rule is not too difficult, but the second still takes some form of control. If people can't read, they can't be reached by reading; if they can read, they might be reached by the wrong

reading. How churches solve this problem is to assign it to God. That's an old idea too. God has often been given credit for things he didn't do; and since the beginning of time the devil has been exonerated for things he did do. (Read Adam and the Apple in the Genesis story of Creation.)

The Adventists were not the first to put things all together, but they were more successful than some. The market they started with was small and scattered, but with the help of Ellen it was to grow and consolidate. James White was a teacher of sorts and knew the power of the press — especially the power of the controlled press and how much better it was to let God control it. Just convince the readers that God was writing what they were reading (thus giving it authority) and God was *not* in what they were told *not* to read. Not a bad idea for a group of beginners. It worked then, and it has been working ever since — until recent times when a few people had the nerve to get off the train and go around back to see what was moving the thing.²

So much for the system. Now how to put it all together. Who was to do the writing for God? Certainly not James. His foray into writing was to include only four books, all of them largely copied from someone else. Ellen, who had only a third-grade education, had not yet written anything of note. Not a very marketable combination at a time when education was just beginning to catch on. Another time and place perhaps. But gradually came the brilliant experiment that made it all work, the capsheaf of genius. Why not steal it all, in the name of God?

After all, it had been done before — or so the modern defenders of the Adventist faith were to propound some one hundred thirty years later. It came to be said that St. Luke copied from St. Mark and that Paul was sneaking material from the Greeks without even letting them know. John the Revelator was stealing from ancient pagans for his ideas, and Jude did a test run from some early pseudepigraphical works. Even Moses, instead of lifting the Ten Commandments from God, is said to have taken them from Hammurabi, an ancient lawgiver, or even others before his time.³

In Ellen's day it was a natural. Before her time there had been Emanuel Swedenborg, who had visions for the king and royal family around 1740. He founded a church and saw a lot of things others didn't see, some of which came to pass. The leader of the Shakers in America, Ann Lee, like Ellen, had no education but wrote "testimonies" to the members. Also like Mrs. White, she required "a peculiar kind of dress," and "opposed war and the use of pork." In 1792 Joanna Southcott, a domestic servant, of poor parents and little education, announced herself a prophetess and said that her trances told her that Christ was to have a speedy advent.⁴

Joseph Smith of Mormon fame had just passed off the scene in 1844.

That was a great disappointment to both him and his followers, as he was shot. His trip was short. He was born in 1805 and he died in 1844, the year Mrs. White began to have her revelations. He was poor and unknown until he began to have "visions" and "revelations" and to see and talk with angels. He taught the Second Advent, and his followers were to become the Latter-Day Saints (other churches were heathen or gentiles). Like the Adventists, the LDS Church rewrote the Bible through their prophet and had new revelations — even though some recent research seems to confirm that the material was stolen.⁵

The list doesn't end. Mary Baker Eddy, of Christian Science fame, was also around most of Ellen's life. Although they differed in their thinking, the disciples of both believed that their prophet was inspired of God and their writings should be used to interpret the Bible. The remarkable Charles T. Russell, of *Watchtower* and Jehovah's Witness connection, also lived during the time of Ellen. His followers believe they are the only true church and all others are "Babylon." Adventists would subscribe to the last part but regard themselves as composing the only true church.⁶

Ellen was to start taking others' material slowly. In the early 1840s two men who had been impressed with the Millerite movement were Hazen Foss and William E. Foy. In September 1844 Foss was supposed to have received a vision that the advent people, with their trials and persecutions, were on their way to the City of God. He was told that if he refused to give the message to others it would be given to the weakest of the Lord's children. Foy also had been in touch with the future and had been telling about it in print and at public meetings since sometime in January 1842. Ellen had listened to Foy speak in Beethoven Hall in her home city, Portland, Maine, when she was a girl.⁷ Since she was related to Foss by marriage, there is no reason to believe that she could not have read or heard about his visions as well as Foy's.

The setting now was perfect for both Ellen and God. The two men had refused to go on the stump with the visions, and one had been told that God would then give it to the weakest of the weak. So who could be weaker than Ellen? In early 1842, not yet fifteen years old, she was having lots of trouble emotionally and physically, by her own account. She was still having problems in 1844. Her emotional and physical turmoil could be compounded by the disappointment of the Miller drive toward eternity. With some misgivings because of her age and lack of experience, she took the torch from the fallen hands of both Foy and Foss and launched forth in her first vision.⁸ It was almost a carbon copy of the visions that Foy and Foss acknowledged God had given them, and it was so true to the original that it guaranteed the future success of one of the most remarkable cases of literary "borrowing" the world has ever seen.

One Webster dictionary edition defines a plagiarist as follows:

One that purloins the writings of another and puts them off as his own.... The appropriation or imitation of the language, ideas, and thoughts of another author, and representation of them as one's own original work.... The act of purloining another man's literary works or introducing passages from another man's writings and putting them off as one's own; literary theft.

Harsh as it seems, the definition would characterize Ellen at age seventeen as a thief — and one who remained so the rest of her life, with enormous help and encouragement from others. That seems to be a very hard judgment. Many of the present apologists for Ellen White have tried to extricate her from the situation by proposing that perhaps God has a different standard for prophets.⁹ Others seem satisfied with the thought that “everyone was doing it.” It seems to have escaped them that with that kind of logic the sky would be the limit in human conduct.

Others would believe that “she just didn't know.” But certainly a lot of those around her over the years did know and were troubled. Uriah Smith, an early and longtime editor of the *Review*, knew. In 1864 the following appeared unsigned on the editorial page:

Plagiarism

This is a word that is used to signify “literary theft,” or taking the productions of another and passing them off as one's own.

In the *World's Crisis* of Aug. 23, 1864, we find a piece of poetry duly headed, “For the *World's Crisis*,” and signed “Luthera B. Weaver.” What was our surprise, therefore, to find in this piece our familiar hymn,

“Long upon the mountain weary
Have the scattered flock been torn.”

This piece was written by Annie R. Smith, and was first published in the *Review*, vol. ii, no. 8, Dec. 9, 1851, and has been in our hymn book ever since the first edition thereafter issued.

But worst of all the piece is mutilated, the second and most significant verse being suppressed: namely,

“Now the light of truth they're seeking,
In its onward track pursue;
All the ten commandments keeping,
They are holy, just and true.
On the words of life they're feeding,
Precious to their taste so sweet,
All their Master's precepts heeding,
Bowing humbly at his feet.”

But perhaps this would clearly have revealed its origin, as scarcely any class of people at the present day, except Seventh-day Adventists, have anything to say about *All* the commandments of God, &c. We are perfectly willing that pieces from the *Review*, or any of our books should be published to any extent, and all we ask is, that simple justice be done us, by due credit being given.¹⁰

Smith's editorial honesty had a lasting effect on the paper. In 1922, when Francis M. Wilcox was editor, the *Review* had two brief articles on the subject of stealing. One of them, unsigned, was on an editorial page under the title “Are You a Plagiarist? If So, Please Do Not Write for the *Review*.”¹¹ The other short article, entitled “Spiritual Plagiarism,” by J. B. Gallion, was even a bit more specific:

Plagiarism is the act by one author or writer of using the productions of another without giving him credit.

For example, if you were to write an article in which you inserted, “The Psalm of Life” or any part of it, and permit it to pass under your name, as your own production, not giving credit to the poet Longfellow, you would be guilty of the crime of plagiarism.

“Well,” you say, “everybody knows that Longfellow wrote ‘The Psalm of Life.’”

A great many do, it is true, but many do not. Those who are ignorant of the fact might easily be deceived; but whether they know or not, does not lessen your guilt. You have taken what is not yours, and therefore are guilty of literary theft.

There are but a few, perhaps, who fall under the ban of plagiarism in the literary world.¹²

In line with the *Review's* “honest and open” policies that seem to encourage the readers to practice honesty through the years, there were also those who tried to get Ellen to practice that same policy. A June article in the *Review* as late as 1980 stated that once Ellen was told how wrong it was to do what she was doing, she told one and all that, from that time on, credit should be given to whomever it was due. A reader wrote the *Review* asking for the date of that remarkable conversation and admission. Here is the reply that the rest of the reading public never had a chance to see:

You ask the date when Ellen White gave instruction that the authors of quoted material should be included in footnotes in her writings. The date for this was around 1909. You ask also in what later works this instruction was carried out. The only book that this instruction applied to was *The Great Controversy* which was then republished with these footnotes in 1911.¹³

There you have it. In 1909, the date given above, Ellen was then eighty-two years old, six years from the grave. In over seventy years of stealing ideas, words, and phrases, never once did she make any

specific confession. The publishers made only a vague general statement concerning revision of *The Great Controversy* — and that only after the book had become a point of great controversy itself.

The final fallback for prophets and seers, when discovery comes too close, is that God made them do it, that they see and say things that others have said, and that they are able to see and say them in exactly the same words as others because God gave it to them first. They just didn't get around to letting anyone know until they were discovered.

Robert W. Olson, the present head of the White Estate, takes such a view in his paper of September 12, 1978, headed, "Wylie's Language Used to Describe What She Had Already Seen Herself May 15, 1887." The paper is given over to a comparison of Ellen's diary written in Switzerland in 1887 with a quotation from James A. Wylie's *The History of Protestantism*, 1876. It goes like this:¹⁴

Ellen G. White

Zurich is pleasantly situated on the shores of Lake Zurich. This is a noble expanse of water, enclosed with banks which swell upwards, clothed with vineyards and pine forests, from amid which hamlets and white villas gleam out amid trees and cultivated hills which give variety and beauty to the picture, while in the far off horizon the glaciers are seen blending with the golden clouds. On the right the region is walled in with the craggy rampart of the Albis Alp, but the mountains stand back from the shore and by permitting the light to fall freely upon the bosom of the Lake and on the ample sweep of its lovely and fertile banks, give a beauty to the picture which pen or brush of the artist could not equal. The neighboring lake of Zug is in marked contrast to Zurich. The placid waters and slumbering shore seem perpetually wrapped in the shadows. [ms. 29-1887]

James A. Wylie

Zurich is pleasantly situated on the shores of the lake of that name. This is a noble expanse of water, enclosed within banks which swell gently upwards, clothed here with vineyards, there with pine-forests, from amid which hamlets and white villas gleam out and enliven the scene, while in the far-off horizon the glaciers are seen blending with the golden clouds. On the right the region is walled in by the craggy rampart of Albis Alp, but the mountains stand back from the shore, and by permitting the light to fall freely upon the bosom of the lake, and on the ample sweep of its lovely and fertile banks, give a freshness and airiness to the prospect as seen from the city, which strikingly contrasts with the neighboring Lake of Zug, where the placid waters and the slumbering shore seem perpetually wrapped in the shadows of the great mountains.

The idea that Ellen saw everything first from God in the words of whomever she was copying was not new with Olson. In 1889 at Healdsburg, California, some of the White defenders debated the members of the local ministerial group. After showing scores of com-

parisons from writers that Ellen had used for her material, the Healdsburg ministers said:

Elder Healey would have the Committee believe that she is not a reading woman. And also asked them to believe that the historical facts and even the quotations are given her in vision without depending on the ordinary sources of information. Observe that Wylie gives due credit when he quotes the papal bull and that Mrs. White does not. It certainly is noteworthy, to say the least, that Wylie, an uninspired writer, should be more honest in this particular than Mrs. White, who claims that all historic facts and even the quotations are given her in vision. Probably an instance of defective vision.¹⁵

Here were ministers, presumably believers in inspiration and visions, who were unwilling to accept the idea that God had bypassed human means to reach people through Ellen.

What most people do, when things in their so-called religious fervor get as tangled up as Ellen and her writings did, is to blame God. Adam did this when the devil put one over on Eve. The Adventist White Estate tried this when they came up with the idea that Christ himself was cribbing a little when he gave us the Golden Rule in Matthew 7:12. Supposedly he really got it from Rabbi Hillel, who had had the idea a generation earlier.¹⁶ Of course it may be technically all right for God to steal, inasmuch as everything is supposed to be his in the first place, but it does seem like bad training for the rest of us.

There are two reasons why Ellen lifted others' material, we are now told in the 1979 paper from the White Estate. The *first* reason is that she couldn't write very well. That is rather a new line for Adventists, inasmuch as they have been quoting her words, sentences, and paragraphs word for word for over a century in their written and verbal battles — always declaring how beautiful her writing is. The *second* reason is that God left out of the Canon a great deal of material necessary to make the whole thing intelligent.¹⁷ With a lot of help from her staff, however, Ellen's visions were worked out, and by the twentieth century a good deal more had been added to the Canon than even God knew about. It was always the claim that she never added anything extra to the Canon. But when the White Estate people added up all the words she wrote, they came up with an estimated 25,000,000 words. Those who specialize in such things say that, even being liberal with the periods and other marks of punctuation, there's a lot of canons to be shooting at people!

In the same 1979 article from the White Estate we are told that Ellen was probably often unconscious of what she was doing.¹⁸ She must have been unconscious a great deal of the time, in that case, because the Glendale Committee members who met in January 1980 to examine the charge that she had copied from a great many more around her

than others had known about, or at least had admitted, did say that the amount was more than they had suspected and that it was alarming.¹⁹ The last group that had come close to seeing and saying the same thing was the 1919 Bible Conference. It was put out of business for its effort, and its damaging report was “lost” until recent years when someone at the vault stumbled onto the record of the meetings. (*Spectrum*, with its independent status, published this record in 1979 without the formality of permission.²⁰)

The January 1980 Glendale Committee — likewise phased out of existence as quickly as possible — had a lot of high-level discussion as to which would be the proper word to use — “borrowing,” “plagiarizing,” or “paraphrasing.” It was never suggested or breathed to a soul (not even in the men’s room during breaks) that Ellen might have stolen the material.²¹ But if one dictionary’s definition of *borrow* is acceptable (“to take or obtain something with the promise to return it or its equivalent”), then neither she nor her helpers ever felt that they were “borrowing” anything.

Not only has it been denied that she ever took anything (until more recent evidence began to mount that she did) but it has always been said that God did it. In 1867 Ellen said:

Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own.²²

In 1876 she was to say:

In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the *Testimonies* of His Spirit.²³

Placing herself and her writings on an increasingly elevated level, she said in 1882:

If you lessen the confidence of God’s people in the testimonies He has sent them, you are rebelling against God as certainly as were Korah, Dathan, and Abiram.²⁴

These claims had grown, with the passing of time, until she was able to outdo herself (1882):

When I went to Colorado I was so burdened for you that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o’clock in the morning to write you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the

testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision — the precious rays of light shining from the throne.²⁵

Then she went on to ask:

What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors and show you your course as it is? ... If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks from God.²⁶

One problem here was that Daniel March in his book *Night Scenes in the Bible* years before had written:

We must not defer our obedience till every shadow of uncertainty and every possibility of mistake is removed. The doubt that demands perfect knowledge will never yield to faith, for faith rests upon probability, not demonstration. ... We must obey the voice of duty when there are many other voices crying against it, and it requires earnest heed to distinguish the one which speaks for God.²⁷

The *I was shown*s got to be a habit, for the expression was to crop up over and over.

I was shown that one great cause of the existing deplorable state of things is that parents do not feel under obligation to bring up their children to conform to physical law. Mothers love their children with an idolatrous love and indulge their appetite when they know that it will injure their health and thereby bring upon them disease and unhappiness....

They have sinned against Heaven and against their children, and God will hold them accountable.

The managers and teachers of schools ...²⁸

If one is not given to guilt and wants to spend a little time looking around in the works of others, he may find the same thing without the “I was shown” in the works of an earlier writer Ellen had read or admired:

Parents are also under obligation to teach and oblige their children to conform to physical law for their own sakes. ... How strange and unaccountable that mothers should love their children so tenderly as to indulge them in what they have occasion to know may injure their constitutions and impair their happiness for life. May many children be delivered from such

mothers, and from such cruel kindness!
The mangers and teachers of schools ...²⁹

Such practices may be one of the reasons that the White Estate was to issue the interesting statement in their tape of 1980, that some of her *I was shown* statements were *cognizant*.³⁰ Now there's a word for you. It may mean that one reason most, if not all, of the I-was-shown statements in the early writings of Ellen had to be changed was that Ellen's helpers became cognizant of the problem.

Concerning "helpers," William S. Sadler was to write later that investigation showed that most mystics and magicians of modern times had taken the "precaution to have surrounded themselves with well-trained and reliable confederates."³¹ We will meet some of Ellen's reliable confederates later.

What Sadler didn't know about those helpers, however, was that they even helped Ellen "borrow" her visions. In one of the remarkable illustrations in deception of "borrowing," Ellen was to write an article in the *Review and Herald* of April 4, 1899, which was later to show up in her *Testimonies to the Church*. It was to say:

At the Queensland camp meeting in 1898, instruction was given me for our Bible Workers. In the visions of the night, ministers and workers seemed to be in a meeting where Bible lessons were being given. We said, "We have the Great Teacher with us today," and we listened with interest to His words. He said: "There is a great ..." ³²

The incredible thing about the article is that the bulk of the material was taken from the book, *The Great Teacher*, authored by John Harris in 1836. Thus, she is in essence putting the words of John Harris in the mouth of God as her own vision. Not really. The words she copied were actually written in the introduction to Harris' book, by Herman Humphrey, who as President of Amherst College was writing the introduction for his friend Harris.³³

Modern Adventists were treated to a glimpse of this fiasco in the denomination's paper, the *Review and Herald*, but nowhere was it admitted that Harris had also been enormously helpful to Ellen in her writing of *Desire of Ages*, *Acts of the Apostles*, *Fundamentals of Christian Education*, *Counsels to Teachers*, as well as other of her works.³⁴ No amount of posturing in the *Review* could explain satisfactorily how Harris and his *Great Teacher* got to be God, the Great Teacher, through Ellen White. And this transition took place more than once by way of Ellen's pen.³⁵

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IV

Gone - but Not Forgotten

The world will "little note nor long remember" (to use a phrase by a famous President) what Ellen wrote in the 1850s and 1860s. With the "amalgamation of man and beast," the Tower of Babel built before the Flood, and incorrect current ideas of the formation of coal and the causes of earthquakes, volcanoes, and fiery issues — to say that much of the writing did not catch on would be no overstatement. There is no evidence that the work that contained it all, *Spiritual Gifts* (volumes one and two), became a best seller.¹

It is appropriate to point out, in defense of *Gifts*, that the Adventist organization had not yet perfected its system of printing presses, colporteurs, conference Book and Bible houses, church propaganda organs, and a horde of paid workers such as are now used to catechize the church and the world. Inasmuch as there were only about 3,000 Adventists at the time (many of them who couldn't or didn't read), *Spiritual Gifts* seems to have done as well as could be expected.

Some other ventures in printing were even less successful. Much controversy developed over the printing of some of Ellen's early ideas in the small pamphlet called *A Word to the "Little Flock"* (published by James White in 1847) in support of her views about the "shut door" and contradictions on vision matters.² In later printings, both *A Word* and another paper called *Present Truth* (issued between July 1849 and November 1850) were to go through some stages of revision that would cause misgivings in the years to come.³

It is only fair to hasten to explain that all this rearranging of history and theology was new to Ellen. Since God did not give her much material to work with, that might help explain some of the mix-up. In fact, it would seem at times that even God got mixed up, for she was to let others know that God had shown her that "His hand was over and

hid a mistake in some of the figures” of an 1843 error.⁴ Likewise she had been shown that “the time for Jesus to be in the most holy place was nearly finished and that time can last but a very little longer.”⁵ Even the angels got caught up in the whole thing in the view of June 27, 1850: “My accompanying angel said, ‘Time is almost finished. . . .’ Then I saw that the seven last plagues were soon to be poured out.”⁶ So that no one would get the impression that these were rather general statements and should be taken lightly or philosophically, it was added that “time is almost finished, and what we have been years learning, they will have to learn in a few months.”⁷

All this background of hauling and filling has led the Adventists to an interesting parley of prophecy and Ellen’s often extreme pronouncements. This kind of pronouncement, which has come to be called “conditional prophecy,” is detailed in the *Seventh-day Adventist Commentary*.⁸ A loose translation of its reasoning goes something like this:

God, who can see the end from the beginning, may not be able to see *all* the end from the beginning. With this myopic condition, God has to cover his bets if he goes on record at any time, because much of this area is a gamble. If events should take a sudden turn for the worse and not conform to the record, or the interpretation of the record, it is the circumstances that have made a mistake, not God. Thus, with such a coin as conditional prophecy, all spokesmen for God can be assured that heads they win and tails you lose. But the spokesmen and God are always right in any case.

One of the best examples of that type of reasoning was the statement on some inside information that Ellen received from the angel in 1856:

I was shown the company present at the conference. Said the angel: “Some food for worms, some subjects of the seven last plagues, some will be alive and remain upon the earth to be translated at the coming of Jesus.”⁹

This statement, more than most, provided the basis for a great deal of research. One can readily see the enormous interest that would and did develop over who was at that meeting, how old they were at the time, how many were still alive, who had already gone the way of all flesh, and whether some had been placed in the wrong category and might be raised in some special way to fit into another category. These endless discussions made it obvious, by elimination, that in the 1850s one would have to be in the age range of 130 to fit the condition, though some still say *that* is not impossible with God — a statement one would not want to find fault with, where God weighs in on the other side.

Even with the help of poet John Milton and his *Paradise Lost*, things did not go smoothly. A careful examination in recent years has revealed

very close parallels between the Ellen White writings and the *Book of Jasher* — a book mentioned in the Bible, but never a part of it. Francis D. Nichol (twentieth-century writer, *Review* editor, and staunch supporter of Ellen) also admitted that she was indebted to Second Esdras, another ancient writer who was not included in the Canon but was placed on that level by Ellen. Certain of her statements on last-day events use some of the terminology and picture language of Esdras and add color, if not authority, to her descriptions.¹⁰

But things were changing in the 1850s and 1860s. Despite the help she was receiving from those around her (and from the angels that kept checking in and out), she now acquired a new skill that was to set the tone for the rest of her life. Her third-grade education notwithstanding, she was known to be reading, and subsequent records show that she read and read and read. In the 1970s it came to light that she had been instructed in this art by approximately five hundred books and articles in her library and those libraries that were made available to her. Even further advanced light suggests more material was used than known by even the White Estate staff — and they had been thought to be up on all those things. Also by now she had learned a more liberalized style of copying, which became known from that time to this as “borrowing.”

Regardless of this type of human help — plus an additional score or more of assistants, book editors, secretaries, and helpers — Ellen White always persisted in saying that it all came from God. Even as early as the second volume of *Spiritual Gifts* (1860), she said:

I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that he is pleased to have me relate or write them.¹¹

That astounding statement went far beyond anything that the Bible writers had ever claimed for themselves; and, in fact, it went far beyond anything she had ever claimed before. This call to the colors was contagious. Others took up the cry and have been using it ever since. That others took up the motto that the prophet herself laid down illustrates only that it is always an advantage to be the cheerleader. George A. Irwin (president of the Adventist General Conference 1897-1901) followed her lead by stating in a tract entitled “The Mark of the Beast” (1911) that:

It is from the standpoint of the light that has come through the Spirit of Prophecy [Mrs. White’s writings] that the question will be considered, believing as we do that the Spirit of Prophecy is the only *infallible interpreter* of Bible principles, since it is Christ through this agency giving the real meaning of His own words [*italics added*].¹²

No one raised up against this assertion at the time. So that shows how far and how fast a small-town girl with the right connections can go. As Ellen herself kept telling everybody, her connections went all the way to the top.

It took a few purges to tidy up things a bit and get order among the boys in the back room who might have had some misgivings about what they had seen and heard, but that was a small matter.¹³ One of the favorite weapons in the arsenal of a psychic is to call down judgments on the head of the defector, and Ellen came into her own in this area of warfare. Not many of the later members of the church knew that often her "testimonies" were sent to the press or the pulpit before they were hand-delivered to the ones who were being rebuked. This habit of making public what often was based on rumor and gossip, leaving little or no room for the recipient to defend himself, usually made Ellen a winner. Responding to her circulated invitation, for those with "perplexities" regarding her testimonies to write her about their objections and criticisms, physicians Charles E. Stewart and William S. Sadler both wrote Ellen and expressed their objections to her publicizing practice as nonbiblical and otherwise unsound. But she never took up the challenge and answered them, as she had stated she would, as far as is known.¹⁴

Others soon found that it was futile to fight against God, at least in public. Uriah Smith found it thus — and said so on his attempt to survive as an editor of the *Adventist Review*. By 1883 he knew that the jig was up. Although he had expressed his reservation about the works of art that Ellen was putting out, he said:

It seems to me that the testimonies, practically, have come into that shape, that it is not of any use to try to defend the enormous claims that are now put forth for them. At least, after the unjust treatment I have received the past year, I feel no burden in that direction.... If all the brethren were willing to investigate this matter candidly and broadly, I believe some consistent common ground for all to stand upon could be found. But some, of the rule or ruin spirit, are so dogmatical and stubborn that I suppose that any effort in that direction would only lead to a rupture of the body.¹⁵

It is interesting to read so many years later that at the 1919 Bible Conference the college religion teachers and the church leaders reached much the same conclusion but hesitated to do anything that might bring a rupture of a much larger body.¹⁶

Again, to show that by the late 1870s and early 1880s there was very little middle ground in the case of Ellen White, Smith wrote on April 6, 1883:

The idea has been studiously instilled into the minds of the people that to question the visions in the least is to become at once a hopeless apostate and

rebel; and too many, I am sorry to say, have not strength of character enough to shake off such a conception; hence the moment anything is done to shake them on the visions, they lose faith in everything and go to destruction.¹⁷

On July 31 of that same year, again Smith gave evidence that he was no match for Ellen:

And my reason is that Sr. W. has herself shut my mouth. In the Special Testimony to the B.C. [Battle Creek] church, quoted in the Sab. Advocate Extra, (both of which I suppose you have seen) she has published me as having rejected not only that testimony, but ALL the testimonies. Now if I say that I haven't rejected them, I thereby show that I have, for I contradict this one. But if I say that I have, that will not do them any good that I can see, but will be saying that which I have not supposed to be true. Her attack upon me seems to be most uncalled for and unjust.... She has forced me without a cause, into a very embarrassing position.¹⁸

Others were to feel her wrath in her "testimonies," and her victory was as sure as any ancient or private witch doctor's. But before he went down for the last time, Smith (as others before him had and others for long after him would) tried to salvage his reason and his pride by saying that "I now have to discriminate between 'testimony' and 'vision.'"¹⁹

It had been plain for most to see, even before the Smith run-in, that Ellen was winning. Long before the final curtain was to fall on the Uriah Smith act, it was known that Ellen was both orchestrating the music and leading the band. Others would arise to challenge the correctness of the scores, but she was in charge and would remain so. The claims would grow more outrageous by the decade, and the voices of the extremists would sound more shrill to those, either in or out of the fold, who did not hold her and her writings to be the final word in just about anything and everything.

The extremists were to lose only one battle in the war for control of people's minds. That took place in order to meet the growing criticism of the 1940s and 1950s when prominent evangelical groups came to Washington to examine Adventism for themselves. A cluster of anonymous leaders published a volume called *Seventh-day Adventists Answer Questions on Doctrine* (commonly known as *Questions on Doctrine*). The book was designed to convince the visiting friends that Ellen White was not the patron saint of the Seventh-day Adventist Church; that her writings were not on a level with the writings of the Canon; that her inspiration was not as that of the writers of the Canon; and that the church did not hold her as the interpreter of the Scriptures but the other way around. All this was stated very clearly and forcefully in *Questions on Doctrine*.²⁰

It took almost twenty-five years of working, waiting, and infiltrating

of positions for the radical right to come roaring back. In 1980 the General Conference in session at Dallas, Texas, rammed through a plank in the church's spiritual platform that told all who could read that Ellen White is indeed the saint of the church and that Ford, Brinsmead, Paxton, or all Australians and Americans, or anyone to come, would have to choose between coming to the church, and indeed coming to the Canon and to God himself, through the writings of that small-town girl from Gorham, Maine — Ellen Gould (Harmon) White.²¹

It had taken a long time, but she had made good. The extremists who prevailed on the delegates to adopt the plank were to use it almost at once as a weapon on Ford, the Australian scholar-teacher on trial for his works, his reputation, and (some thought and hoped) even his life.

Ford, like Uriah Smith before him, was to lose, mainly because he wanted to salvage some of Ellen's works and lessen the authority of most of it. Like Smith before him, he wanted to separate, at least in *his* own thinking, her *testimonies* from her *visions*. But his trial judges (and all subsequent *Review* articles) were to make clear that it was all or none — that the Seventh-day Adventist Church does indeed believe, as George Irwin had indicated in his 1911 tract, that Ellen was canonized as the divine, infallible interpreter of all Adventist doctrine and thought. The die was cast. Or, to put it another way, the Rubicon was crossed. Or the bridges were burned behind them.

In any case, the Seventh-day Adventist Church stood naked and alone before the world — as a cult — believing that salvation is hardly possible and that Scripture is indeed impossible as a guide to Christ and the Gospel except through Ellen. A movement that had begun with extreme views in 1844, closing the door to all others but themselves, again some 140 years later had taken the road of extremism — defying all efforts to open that closed door; slamming it shut again (if possible, forever); declaring once more that they were *the saved*, the keepers of the keys, the epitome of human perfection. God's people and all others would have to start up the stairs of Ellen's writings on their knees, like Luther's trip of old, if they had any thoughts of reaching heaven.

It may be that history has already concluded that Ellen had some farseeing power, not only in the way others had come to accept. It is just possible that in the early 1870s — when the way was cleared of most vocal opposition, and she began her most significant task of reassigning history and its events to her concepts, and rewriting Scripture to her vision — that she saw the end-results if it all worked. And the record shows that it did work for some. Too well, perhaps. Most who went that far now seem to stand alone with only Ellen as their trophy. Perhaps she would have liked that, inasmuch as she lived in loneliness and often wrote about it and told her followers to anticipate it and prepare for it.

Not available are the minutes of any gatherings or meetings where

the formal plans were finalized for producing the written material of the 1870s and 1880s. Perhaps there were no such meetings, no rush to judgment, only a slow evolution. By now Ellen's writings had included many authors who strengthened her account of the past and her view of the events that were to take place in the future. The idea was best expressed in the introduction of the four volumes that sought to do the task:

Preface to Reprinted Edition

Ellen White, through most of her life ministry, gave high priority to the task of keeping the story of the great controversy between Christ and Satan before the church and the world. There was first the very brief, almost resume, account published in the diminutive *Spiritual Gifts*, volume 1. In its 219 pages it spans the story from "The Fall of Satan" to "The Second Death" — the end of Satan and sin. With Sabbathkeeping believers numbering fewer than three thousand, the issuance of this work was a courageous publishing venture. Volume 2 in 1860 presented the Christian experience and views of Ellen White.

This was followed in 1864 by *Spiritual Gifts*, volumes 3 and 4, filling in the Old Testament history, which, except for three brief chapters, was barely referred to in volume 1.

The four-volume *Spirit of Prophecy* series, published between 1870 and 1884, provided for the growing church a much more detailed presentation of the great controversy story in a total of 1,696 pages of Ellen G. White text. This in time was replaced by the still further expanded, and to the author most satisfactory, five-volume Conflict of the Ages Series. These give the reader 3,507 pages of text in recounting the great controversy story.²²

The key words in this preface are "was replaced by the still further expanded, and to the author most satisfactory, five-volume Conflict of the Ages Series." Twentieth century Adventists generally had not known that the Conflict Series was an expansion of anything. Although it had been accepted that Ellen had done some preliminary work in the rewriting of history and theology, very few had guessed that the first four books of *The Spirit of Prophecy* were really a trial run for the job. Obviously if the early books stood the test for its author and her helpers, they would become a firmer and much stronger foundation for any revision of thought that the church would have to be conditioned to accept.

Had that preface statement been given sooner than eighty to ninety years after the event, possibly it would have helped to clarify some of the problems that were beginning to surface in Ellen's copywork. Had all the staff that worked with her, and all those who noticed similarities from materials that were seen in her possession, been aware that she was helping herself to large portions of others' material, the banquet

that was served up in the name of God might not have been such a picnic. But Ellen was not putting all the food on the table at once or the guests might have become suspicious.

The statement was also to further the White lie, for in no way could those few pages of the “diminutive” *Spiritual Gifts* be called full-size pages. When compared with the finished product of the Conflict Series, they were to make only about one-third to one-half the size of the later amplification. What this means, then, is that the last commentary on the Old Testament, given in her final Conflict Series, which added hundreds and hundreds of new ideas and thoughts not included in Scripture, started out as 75 to 90 pages of ideas in the 1858 production. Later these illuminations were to cover over twenty-five million words! How this expansion took place is what the rest of this story is all about.

References and Notes

1. The first two volumes of *Spiritual Gifts* were published in 1858 and 1860 and the last two in 1864. A facsimile reproduction of the four volumes (in two books) was issued and copyrighted in 1945.

2. James White, Ed., *A Word to the “Little Flock”* (Brunswick, ME: private printing, 1847). In recent years a facsimile reproduction of this 24-page pamphlet was issued by the Ellen G. White Estate staff. Added to it was an appendix consisting of two pages of notes by the Estate staff plus four pages of comments and explanations by Ellen White in her Ms. 4, 1883.

3. James White, Ed., *Present Truth*, July 1849 to November 1850.

4. Ellen G. White, *Early Writings* (Washington: Review and Herald Publishing Association, 1882), p. 64.

5. *Ibid.*, p. 58.

6. *Ibid.*, p. 64.

7. *Ibid.*, p. 67.

8. Francis D. Nichol, Ed., *Seventh-day Adventist Commentary*, 7 vols. (Washington: RHPA, 1953-57), vol. 4, s.v. “Conditional Prophecy.”

9. EGW, *Testimonies for the Church*, 9 vols. (Washington: RHPA, 1885-1909), vol. 1, pp. 131, 32.

10. *The Book of Jasher; referred to in Joshua and Second Samuel* (New York: M. M. Noah & A. S. Gould, 1840; reprinted: Mokelumne Hill, CA 95245: Health Research, 1966). References to Esdras in *A Word to the “Little Flock”* are shown in the footnotes of the pamphlet, pp. 14-20. These are reproduced also in Francis D. Nichol, *Ellen G. White and Her Critics* (Washington: RHPA, 1951), appendix, pp. 561-84.

11. EGW, *Spiritual Gifts*, vol. 2, p. 293.

12. George A. Irwin, “The Mark of the Beast,” pamphlet (Washington: RHPA, 1911). Irwin was president of the General Conference of Seventh-day Adventists 1899-1901.

13. Ingemar Linden, *The Last Trump* (Frankfurt am Main: Peter Lang, 1978), p. 203. Linden quotes information from the diaries of George W. Amadon.

14. Charles E. Stewart, *A Response to an Urgent Testimony from Mrs. Ellen G. White*, pamphlet enlarged from his letter of 8 May 1907 to EGW (n.p. [private printing], pref. 1 October 1907). Often called “the blue book.”

15. Uriah Smith to D. M. Canright, 11 March 1883.

16. [Bible Conference], “The Bible Conference of 1919,” *Spectrum* 10, no. 1 (May 1979): 23-57.

17. Smith to Canright, 6 April 1883.

18. Smith to Canright, 31 July 1883.

19. Smith to Canright, 7 August 1883.

20. [Seventh-day Adventists], *Questions on Doctrine* (Washington: RHPA, 1957), pp. 7-10, 89-91. Preparation of this book is attributed on the title page to a “Representative Group of Seventh-day Adventist Leaders, Bible Teachers, and Editors.” In some circles this “group” is referred to as FRAN, a sort of acronym for Leroy E. Froom, Walter L. Read, and Roy Allan Anderson.

21. Fundamental Beliefs of Seventh-day Adventists — Church Manual Revisions. *Advent Review*, May 1, 1980, p. 23.

22. EGW, *The Spirit of Prophecy*, 4 vols. (Battle Creek: Review and Herald, 1870-77-78-84; Facsimile reproduction, Washington: RHPA, 1969), vol. 1, pref. to 1969 facsimile reproduction.

V

That High Shelf

Patriarchs and Prophets

The years of 1860 through the 1880s were busy years for Ellen and her staff. Perhaps remembering the book given to her by J. N. Andrews, she got *Paradise Lost* down from that “high shelf” and went to work on her vision of the great controversy — which was to become the theme of not only *one* book but the entire *four* volumes of *The Spirit of Prophecy* (predecessor of the Conflict of the Ages Series).¹

John Milton’s *Paradise Lost* was a great help to her. His ideas of the fight for justice in the courts above, as well as some of his very words, were woven into a fabric so vivid that even today some people have nightmares reading it. Ellen’s story expands the Milton poem and takes in not only the war in heaven but the war on earth, from beginning to end. Satan is mostly in charge, dashing here and there in human events, wherever God might allow, and causing a general mess, until he gets his come-uppance in the seven last plagues, the destruction of the earth, and the final curtain call, the lake of fire.

Now this may all sound familiar to some — and it was. Others, including the Canon, had used this theme to a greater or lesser degree. But Ellen’s readers were to come to think that her portrayals were brighter and clearer and more authentic than all that went before. The *Review* and other Adventist advertising journals were to herald her writings and “visions” as the greatest thing going.² Thus, lo and behold, people began to buy. The early first volume of *The Spirit of Prophecy* (1870) was to follow the general outline of her previous printing of the small *Spiritual Gifts* — but with much “expansion.”

It was not only in theology that Ellen saw things others may or may not have seen before. She began to get into health matters at this time. In this subject, again as with Milton’s *Paradise Lost*, that “high shelf” was a help. Some of her contemporaries at this time were writers on the

subject of health, like Jackson, Trall, Coles, Shew, Graham, Alcott, and others.³ She had more than a casual acquaintance with some, and there was talk of not returning what she had taken — which according to a dictionary would be stealing. To this criticism she replied:

It was at the house of Brother A. Hillard, at Otsego, Michigan, June 6, 1863, that the great subject of Health Reform was opened before me in a vision. I did not visit Dansville till August, 1864, fourteen months after I had the view. I did not read any works upon health until I had written “Spiritual Gifts,” vol. iii and iv, “Appeal to Mothers,” and had sketched out most of my six articles in the six numbers of “How to Live,” and I did not know that such a paper existed as the Laws of Life, published at Dansville, New York. I had not heard of the several works upon health written by Dr. J. C. Jackson, and other publications at Dansville, at the time I had the view named above.

As I introduced the subject of health to friends where I labored in Michigan, New England, and in the State of New York, and spoke against drugs and flesh meats, and in favor of water, pure air, and a proper diet, the reply was often made, “You speak very nearly the opinions taught in the Laws of Life, and other publications, by Doctors Trall, Jackson, and others. Have you read that paper and those works?” My reply was that I had not, neither should I read them till I had fully written out my view, lest it should be said that I had received my light upon the subject of health from physicians and not from the Lord.⁴

Others, as before in the case of *Paradise Lost*, were to suggest:

The information that came to Mrs. White from the Author of Truth, was bound to be in agreement with such truths as had been discovered by others.⁵

Ellen was to say, as Grandson Arthur would imply nearly a hundred years later, that she got the “truths” first — even though subsequent studies might show that the ideas were the same and that the language expressing them was much the same as others had used first. It might have been the old argument of which came first, the chicken or the egg. Ellen said:

And after I had written my six articles for “How to Live,” I then searched the various works on hygiene and was surprised to find them *so nearly in harmony with what the Lord had revealed to me*. And to show this harmony, and to set before my brethren and sisters the subject as brought out by able writers, I determined to publish “How to Live,” *in which I largely extracted from the works referred to [italics added]*.⁶

Ronald L. Numbers, in *Prophetess of Health*, does a commendable job of showing that Ellen’s “extracted” parts made up much of the whole, and that in some cases the whole was more than the sum of the parts — an equation that is just as hard to believe in religion as it is in mathematics.⁷

It was not just in health matters that conflict arose. Those “testimonies” were coming in for a lot of criticism. In the early days there were those who felt that James White might be influencing his wife in her writings or might express an idea or two himself under her name. There is nothing as magic as a seal to give things weight and authority, and she was the seal. James, on the other hand, felt that others were doing the same with Ellen and might be gaining an edge over him:

She is humble, and must be treated tenderly, or she can do nothing. Elders Butler and Haskell have had an influence over her that I hope to see broken. It has nearly ruined her. These men must not be suffered by our people to do as they have done until all our ministers are fully discouraged. Young men are kept out of the ministry by their narrow blind counsel.⁸

John Harvey Kellogg, a protege of the Whites, had some of these same complaints for years. Too many, he thought, were doing too much under the name of inspiration through Ellen and her writings. Years later when he was interviewed by some of the men of the church he would say:

I want to tell you another thing you do not know about, a testimony I have from Sister White which she has not published and that none of them have published, that these men have frequently cut out large chunks of things that Sister White had written that put things in a light that was not the most favorable...or did not suit their campaigns that way, that they felt at liberty to cut them out and so change the effect and tenor of the whole thing, sending it out over Sister White's name.⁹

What in essence he seems to be saying is that some of the boys had obtained a stamp with Ellen's name on it and were stamping some of anything and everything with it. Later in the interview Kellogg was to point to William C. White, son of Ellen, as the culprit in some cases:

Will White got those letters and took a paragraph here, and a paragraph there and a paragraph from the other one and put them together and made up a thing and sent them out with his own name signed to it. It is a “testimony” from Willie. If you look that document over, you will see her name is not signed to that at all, but Willie has made it up from letters that Sister White had written to those personal friends....

Now Willie's name is signed to it and not hers; yet that thing is being carried all over Europe and all over the world and read in public as a testimony from the Lord. And that is what I told you is the gigantic fraud that is being perpetrated, and the ministry of the denomination and the whole machinery of the denomination have set themselves to work to perpetrate impositions and frauds upon people. If the truth were known it would bring the whole denomination into ignominy and contempt.¹⁰

Years afterward it would be argued that the good doctor's statements

were made after he had broken with the Whites and the church, and that therefore these were not reliable comments. It would be suggested that he had ulterior motives and should not be considered a qualified witness, although it is acknowledged that he had held honors along with those still in power, that he had been privileged to sit in high councils, and that he had personally been very close to Ellen. Criticism of Kellogg might be valid if he alone had seen and said what he did. But he was not alone.

William S. Sadler, another well-known physician and personal friend of the White family, had also been having second thoughts about the methods used and the excuses offered in the name of Ellen and inspiration. In April 1906 he was to recall to her some of the problems that he had seen over the years in her writings and conduct. This letter was written while he was still very much a true believer and supporter of Ellen and in response to her own invitation to ask questions. He, too, as others, had heard the voice of Ellen. But like Isaac before him, he had found that the hands were the hands of another — Will White's. Sadler's statements make it clear that a good deal of license had been taken for twenty years or more:

Another matter: that is, Willie's influence over the Testimonies. I came into the truth about 20 years ago, and just before I was baptized by Elder Wm. Covert, (about 18 years ago) I thoroughly made up my mind concerning the Testimonies. In short, I accepted them; but from that day to this, especially the last ten years, and more especially since your return to this country from Australia, I have been hearing it constantly, from leaders, ministers, from those sometimes high in Conference authority, that Willie influenced you in the production of your Testimonies; or, as they would often designate it, the “letters” you send out.

This talk made little or no impression on me. I resolutely refused to believe it, year after year. I have been given a copy of the communication written by you under date of July 19th, 1905, addressed to Brethren I. H. Evans and J. S. Washburn, and I have since then not known what to do or say concerning this matter. I refer to the following quotation:

After seeing the representation, I awoke, and I fully expected that the matter would take place as it had been presented to me. When Elder Haskell was telling me of the perplexity that they were in to carry forward the Southern work, I said, “Have faith in God; you will carry from this meeting the five thousand dollars needed for the purchase of the church!”

I wrote a few lines to Elder Daniells suggesting this be done, but Willie did not see that the matter could be carried through thus, because Elder Daniells and others were at that time very much discouraged in regard to the condition of things in Battle Creek. So I told him that he need not deliver the note. But I could not rest. I was disturbed, and could not find peace of mind.

Please won't you help me to understand this? It is the most serious of all the

difficulties I have encountered in my experience concerning the Testimonies.¹¹

Had Sadler known what others have come to know — that in addition to Willie's hand being in the pie, Ellen and her helpers were involved also in some highly creative bookwriting from the materials of others — he surely would have been more disturbed. Others were to raise similar issues in later years; but their questions, as Sadler's, were never answered to anyone's knowledge or satisfaction.

By the 1870s and 1880s, some were making distinctions in their thinking between a "testimony" (that is, as a private letter from the prophet) and that material which was being copied and adapted from other writers and placed in books as her own. Ellen did not accept this separation. She wrote to the Battle Creek church in 1882:

You are rebelling against God as certainly as were Korah, Dathan, and Abiram. You have their history. You know how stubborn they were in their own opinions. They decided that their judgment was better than that of Moses....

When I went to Colorado I was so burdened for you that, in my weakness ... I arose at three o'clock in the morning to write to you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision — the precious rays of light shining from the throne.¹²

The transition was now complete. Ellen had arrived. She had reached her position of authority, and it was not to be questioned. Her letters, be they private or soon to be public, her copying from others, her talks on whatever subject, in fact, just about anything that might come off that "high shelf" would now be considered from God and blessed by his Spirit.

No claimant in religion has ever asked the people for such a blank check with an uncertified signature. But this claimant did. And to this day most Adventists have never questioned her endorsement nor her ability to fulfill her claim. Not only are the "testimonies" considered inspired (including that which was copied, even portions up to a hundred percent) but any writings that she was known to have approved, or touched, or been even near while she was alive are considered to have some special significance or "inspiration." Even that which she *didn't* include when she copied is deemed significant. It has been suggested that — like Gutzon Borglum (the sculptor of the Mount Rushmore faces) who from the valley below supervised all the rock-throwing — Ellen was considered to be directing by some heavenly

radar all the material that came out under her name, whether she ever saw it or would recognize it as hers.¹³

With such an endorsement as had never been given to any mortal before, Ellen was now ready to reshape the events of the past and, by her visionary interpretations of the Bible, likewise the events of the future. Already she had started on this idea of the great controversy in her first pocket-size edition in 1858 of *Spiritual gifts*. But that small work was crudely composed. And it had some competition — for the same year Hastings had published a volume with the identical title.¹⁴ Ellen's 219-page volume did not show much promise and, unlike the later book *The Great Controversy*, was never heralded as widely in the way of truth and light, form and content, prose and style. But it was a beginning and therefore was to be used.

It is not hard even for the blind to see that if continuing revelations, and inspirations, and instructions were to take an obtuse angle and conflict with what had gone before, such a course would raise much more serious questions than those already being raised. If the material copied, if the authors used, if the new visions or instructions were to clash in any major way with the old, this would be hard to explain. Some inconsistency would take place, but the method used was (like the shell game) to keep the eyes occupied while the hands shifted the objects around so fast that the beginnings were forgotten. And that's what happened. Few readers today know that *Spiritual Gifts* is the forerunner of the four-volume set of *The Spirit of Prophecy*, and even fewer know that the five-volume set of the Conflict of the Ages Series traces its origin back to its four-volume predecessors.

The importance of this progression can't be overlooked, for what God said in 1858 he had to repeat in 1870, and even later in 1890, and so on. Now with God being God, that would be no problem for him; but with Ellen and her team, it wasn't that easy. Each new author copied had to mesh with the others who had gone before. Each new enlightenment or vision had to dovetail with all that had been put on record previously. Inconsistency had to be caught and either eliminated or clarified if anything slipped through — often again and again over a period of sixty years or more. There would be those, however, who would notice the change in style and the evolution of structure:

The first printed visions were characterized by a naive style, and the subject matter reflected what one would expect in a young mystic among the disappointed Millerites. Gradually the prophet developed into a different type of messenger, however, and the Conflict Series mark the production of the mature EGW. In fact the evolution is so great that it is somewhat surprising to know that the same person wrote the two kinds of books. Even the different stages in the same series show striking improvements in style and contents. In the final editions the reader may peruse whole chapters without observing anything reminding him of visions. How this remarkable

development came about in an intriguing assignment for the serious historian.¹⁵

What was remarkable in the development was the cosmetic skill with which Ellen's team rearranged events so that criticism (as it would come) did not undermine the total project in its beginnings. By the time the number of dissents built up to a crescendo in the 1890s and beyond, the power of the legend of Ellen's invincibility (while she said she carried God's shield) helped her to win every battle, destroy all opposition, dismiss any dissenter from her employment (or for that matter the employment of the church), and banish, in the name of God and religion, some of the strongest characters in the medical and theological history of the church. No wonder that in 1980, at the Glacier View (Colorado) meeting about Desmond Ford's views, one of the princes of the church would write:

The time has come to be critical of our own method. We as Seventh-day Adventists have felt secure in that we have got the revealed truth; and no matter what others may say against us, we have God on our side and the prophet, Ellen G. White. Now we are discovering that much of what she wrote in *Desire of Ages* and *Great Controversy* was copied from others. How do we really know what we claim to know? We are thus forced to ask questions on matters of interpretation....

It is a historical fact that most of the bright lights that have left our church have left because of the authority assigned to the writings of Ellen White.¹⁶

What that prince may not have known when he wrote that article is that not only *The Desire of Ages* and *The Great Controversy* were drawn largely from other writers, but the beginning of beginnings, *Spiritual Gifts*, and then volume one of *The Spirit of Prophecy*, the forerunner of *Patriarchs and Prophets* (of the Conflict Series too) were also drawn from other writers. In that middle version of the series, Milton's *Paradise Lost* was given a greater part. From the two or three pages in *Spiritual Gifts*, Milton's theme was expanded to over thirty-seven pages and was to crop up, sometimes indentially, in other of her writings. Now, however, new authors were found to fill in the gaps to make it all readable.¹⁷

The brethren were not shy about heralding the virtues of the first volume of *The Spirit of Prophecy*.¹⁸ Even the name of the series suggests that it had the special approval of God and should be in the homes of all believers. Although the new volume was an improvement over the old *Spiritual Gifts* (another book with a title suggesting divine sanction), it did not turn the trick that was expected of it. Not until the later edition came out under the special title of *Patriarchs and Prophets* did the amplified material begin to hit its stride. It was to be the cornerstone of the five-volume Conflict of the Ages set that Adventists would use to establish most interpretation and translation and evaluation of the

Scriptures. Used in all Seventh-day Adventist schools and colleges as authoritative on Old Testament matters, *Patriarchs and Prophets* has been accepted by Adventists as the final word. No deviation from this norm is accepted in matters of ideas concerning Creation, geology, theology, or Christology.

There were a few bad moments with the book, however. In the early writing, Ellen had Jacob and his night of wrestling in one version. In the later portrayal, however, the picture is almost the opposite in its details. Note her differing views in the italicized portions in the examples which follow:

***The Spirit of Prophecy, Vol. I,*
pp. 118-19**

E. G. White

Jacob's wrong, in receiving his brother's blessing by fraud, is again brought forcibly before him, and he is afraid that God will permit Esau to take his life. In his distress he prays to God all night. *An angel was represented to me as standing before Jacob, presenting his wrong before him in its true character.* As the angel turns to leave him, Jacob lays hold of him, and will not let him go. He makes supplications with tears. He pleads that he has deeply repented of his sins, and the wrongs against his brother, which have been the means of separating him from his father's house for twenty years. He ventures to plead the promises of God, and the tokens of his favor to him from time to time, in his absence from his father's house. All night Jacob wrestled with the angel, making supplication for a blessing. *The angel seemed to be resisting his prayer, by continually calling his sins to his remembrance,* at the same time endeavoring to break away from him. Jacob was determined to hold the angel, not only by physical strength, but by the power of living faith. In his distress Jacob referred to the repentance of his soul, the deep humility he had felt for his wrongs. The angel regarded his prayer with seeming indifference [italics added].¹⁹

***Patriarchs and Prophets,*
pp. 196-97**

E. G. White 1890

It was a lonely, mountainous region, the haunt of wild beasts and the lurking place of robbers and murderers. Solitary and unprotected, Jacob bowed in deep distress upon the earth. It was midnight. All that made life dear to him were at a distance, exposed to danger and death. *Bitterest of all was the thought that it was his own sin which had brought this peril upon the innocent.* With earnest cries and tears he made his prayer before God. Suddenly a strong hand was laid upon him. He thought that an enemy was seeking his life, and he endeavored to wrest himself from the grasp of his assailant. In the darkness the two struggled for the mastery. *Not a word was spoken,* but Jacob put forth all his strength, and did not relax his efforts for a moment.... The struggle continued until near the break of day, when the stranger placed his finger upon Jacob's thigh, and he was crippled instantly. *The patriarch now discerned the character of his antagonist* [italics added].²⁰

Such discrepancies have caused concern among Adventist clergy from time to time, but not many helpful answers have come forth. In reply to a letter of 1943, Arthur White wrote for the White Estate:

Your second question relates to what you feel is a discrepancy in the account of Jacob's wrestling with the angel as recorded in "Patriarchs and Prophets," and the earlier books "Spiritual Gifts" and "Spirit of Prophecy." You ask for the official explanation of our denomination on this matter. I am in no position to speak for the denomination. The General Conference has not given study to this question which you raise, and there is no official pronouncement available. I have in my mind what seems to me to be a satisfactory explanation. After I have talked it over with some others here, I shall write to you again; but when I do so I shall be writing for Arthur White and not for the denomination.

In brief, I might ask for an explanation of the type of inspiration which permits some conflict in the accounts in connection with the ministry of Christ as recorded by the different gospel writers.²¹

Always careful to connect whatever problems that occurred in the writings of Ellen with problems that might occur with Scripture writers, the early apologists for Ellen began to sound as if God does not have to be truthful or accurate. To that tendency they have added a new twist. He just had to be God, and they would tell all who he was when it was necessary to do so. That argument was to carry over into the 1980s.

Still — one can't fault that final edition too much. With the help of John Milton, David March, Alfred Edersheim, Frederic W. Farrar, Friedrich W. Krummacher, and an ever-growing staff of researchers, finalist Ellen (and God) did produce a body of work that was to stand as the Adventist cornerstone for over a hundred years. That "high shelf" that was meant to be the protection of the prophet from temptation had also produced a profit of ideas.

References and Notes

1. J. N. Andrews had taken a copy of *Paradise Lost* to Ellen White when he recognized that her account of the "great controversy" was similar to that of John Milton in his epic poem of 1667. According to Arthur L. White, she had put it up on a "high shelf" and not read it.... EGW's *The Spirit of Prophecy* was published by the Pacific Press first in four volumes (1870-77-78-84). A facsimile reproduction was issued in 1969 by the Review and Herald Publishing Association.... The Conflict of the Ages Series, last, was to include five books: *The Great Controversy* (1888), *Patriarchs and Prophets* (1890), *The Desire of Ages* (1898), *The Acts of the Apostles* (1911), and *Prophets and Kings* (1916).

2. An editorial notice about the forthcoming volume two of *The Spirit of Prophecy* appearing in the *Review* of 30 November 1876 said: "We are prepared to speak of this volume, now just issued, as the most remarkable volume that has ever issued from this Office." The paragraph was initialed by editor Uriah Smith.

3. Ronald L. Numbers deals with the endeavors of these "health reformers" in his *Prophetess of Health: A Study of Ellen G. White* (New York: Harper & Row, Publishers, 1976). Their views were published in periodicals of the 1800s and these books, among others: (1) William A. Alcott, *Lectures on Life and Health* (Boston: Phillips, Sampson, and Co., 1853); (2) Larkin B. Coles, *Philosophy of Health: Natural Principles of Health and Cure* (Boston: William D. Ticknor & Co., 1849); (3) Sylvester Graham, *Lectures on the Science of Human Life* (New York: Fowler and Wells, 1858); (4) James Caleb Jackson, *The Sexual Organism* (Boston: B. Leverett Emerson, 1862); (5) Russell T. Trall, *Pathology of Reproductive Organs* (Boston: B. Leverett Emerson, 1862); (6) Joel Shew and Trall, editors of the *Water-Cure Journal* (1845-62).

4. Ellen G. White, Forward, *Health or How to Live* (Photographic reproduction, Mokelumne Hill, Calif., 1957); *Review* 30 (8 October 1867), p. 260.

5. Ibid.

6. Ibid.

7. Ronald L. Numbers, *Prophetess of Health: A Study of Ellen G. White* (New York: Harper & Row, Publishers, 1976).

8. Ingemar Linden, *The Last Trump*, p. 202. James White to Dudley M. Canright, 24 May 1881.

9. [John Harvey Kellogg], "An authentic Interview between Elder G. W. Amadon, Elder A. C. Bourdeau, and Dr. John Harvey Kellogg in Battle Creek, Michigan, on October 7th, 1907." A notarized stenographic report.

10. Ibid.

11. William S. Sadler to EGW, 26 April 1906, pp. 3-4.

12. EGW, *Testimonies*, vol. 5, pp. 66-67. EGW to Battle Creek Church, 20 June 1882.

13. Jack W. Provonsa, Sabbath School Study Tape, 2 February 1980. Glendale Committee Review, 28-29 January 1980.

14. H[orace] L[orenzo] Hastings, *The Great Controversy between God and Man* (Boston: Private printing by the author, [1858]).

15. Linden, *The Last Trump*, p. 211.

16. Earl W. Amundson, "Authority and Conflict — Consensus and Unity," photocopied (Paper presented at Theological Consultation, Glacier View Ranch, Ward, CO, 15-20 August 1980), pp. 12, 16.

17. See Appendix, Chapter 5 Comparison Exhibits.

18. Guy Herbert Winslow, "Ellen Gould White and Seventh-day Adventism" (Dissertation, Clark University, Worcester, MA 1932), p. 290. See also Robert W. Olson, "The Desire of Ages," photocopied (Washington: EGW Estate, 23 May 1979).

19. EGW, *The Spirit of Prophecy*, vol. 1, pp. 118-19.

20. Ellen G. White, *Patriarchs and Prophets* (Mountain View: PPPA, 1890), pp. 196-97.

21. Arthur L. White to Henry F. Brown, 23 September 1943.

Chapter 5/Selected Exhibits

See additional in Appendix

Books Written by :

White, Ellen G.

Patriarchs and Prophets
Mountain View, California, Pacific
Press (1890, 1913).

Sources from Which She Drew:

Edersheim, Alfred

Bible History: Old Testament, vols. 1-4.
(1876:1880) Reprint Grand Rapids by
Eerdmans 1949.

March, Daniel

Night Scenes in the Bible
Philadelphia, Zeigler, McCurdy,
(1868-1870).

Sample Comparison Exhibit

Patriarchs & Prophets Ellen G. White/1890

Bible History/Old Testament, Alfred Edersheim/1876-80

<i>Chapter Headings 1958 edition</i>	<i>Chapter/Page Headings, vols. 1-4</i>
<i>page heading</i>	<i>page heading, volume one</i>
33 Why Was Sin Permitted?	xi Introduction
44 The Creation	17 Creation
52 The Temptation and Fall	17 The Fall
63 The Plan of Redemption	
71 Cain and Abel Tested	23 Cain and Abel — The Two Ways
80 Seth and Enoch	29 Seth and His Descendants
90 The Flood	44 The Flood
105 After the Flood	51 After the Flood
111 The Literal Week	
117 The Tower of Babel	57 Babel — Confusion of Tongues
125 The Call of Abraham	72 The Calling of Abram
132 Abraham in Canaan	72 His Arrival in Canaan
145 The Test of Faith	97 Trial of Abraham's Faith...
156 Destruction of Sodom	88 The Destruction of Sodom

<i>Patriarchs & Prophets (cont'd)</i>		<i>Bible History/Old Testament</i>	
<i>page</i>	<i>heading</i>	<i>page</i>	<i>heading volume one (cont'd.)</i>
171	The Marriage of Isaac	106	The Marriage of Isaac
177	Jacob and Esau	106	Birth of Esau and Jacob
183	Jacob's Flight and Exile	115	Jacob Is Sent to Laban
195	The Night of Wrestling	132	The Night of Wrestling
204	The Return to Canaan	132	Jacob Settles at Hebron
213	Joseph in Egypt	142	Joseph's Early Life
224	Joseph and His Brothers	161	Joseph Recognizes His Brothers
<i>page</i>	<i>heading</i>	<i>page</i>	<i>heading, volume two</i>
241	Moses	35	The Birth and the Training of Moses
257	The Plagues of Egypt	63	The Ten "Strokes," or Plagues
273	The Passover	78	The Passover and Its Ordinances
281	The Exodus	78	The Children of Israel Leave Egypt
291	From the Red Sea to Sinai	89	The Wilderness of Shur
303	The Law Given to Israel	105	The "Ten Words," and Their Meaning
315	Idolatry at Sinai		
331	Satan's Enmity against the Law	121	The Sin of the Golden Calf
343	The Tabernacle and Its Services	133	The Rearing of the Tabernacle
359	The Sin of Nadab and Abihu	137	The Sin of Nadab and Abihu

<i>Patriarchs & Prophets (cont'd)</i>		<i>Bible History/Old Testament</i>	
<i>page</i>	<i>heading</i>	<i>page</i>	<i>heading volume two (cont'd.)</i>
363	The Law and the Covenants	114	Civil and Social Ordinances — The "Covenant Made by Sacrifice"
374	From Sinai to Kadesh	156	[March into the Wilderness]
387	The Twelve Spies	163	The Spies Sent to Canaan
395	The Rebellion of Korah	171	The Gainsaying of Korah
406	In the Wilderness	171	The Years in the Wilderness
411	The Smitten Rock	184	The Sin of Moses and Aaron
422	The Journey around Edom	193	Journey of the Children of Israel in ... the Land of Edom
433	The Conquest of Bashan		
		<i>page</i>	<i>heading, volume three</i>
438	Balaam	11	Character and History of Balaam
453	Apostasy at the Jordan	23	The End of Balaam
462	The Law Repeated	33	The Second Census of Israel
469	The Death of Moses	42	Death and Burial of Moses
481	Crossing the Jordan	53	The Miraculous Parting of Jordan
487	The Fall of Jericho	58	The Miraculous Fall of Jericho
499	The Blessings and the Curses	73	The Blessing and the Curse on Gerizim and Ebal
505	League with the Gibeonites	72	The Deceit of the Gibeonites
510	The Division of Canaan	87	Final Division of the Land

<i>Patriarchs & Prophets (cont'd)</i>		<i>Bible History/Old Testament</i>	
<i>page</i>	<i>heading</i>	<i>page</i>	<i>heading, volume three (cont'd.)</i>
521	The Last Words of Joshua	96	Joshua's Farewell Addresses
525	Tithes and Offerings		
530	God's Care for the Poor		
537	The Annual Feasts	33	Sacrificial Ordinances
543	The Earlier Judges	105	Summary of the Book of Judges
560	Samson	163	The History of Samson
		<i>page</i>	<i>heading, volume four</i>
569	The Child Samuel	1	Birth of Samuel
575	Eli and His Sons	10	The Sin of Eli's Sons
581	The Ark Taken by the Philistines	16	Taking of the Ark
592	The Schools of the Prophets	26	Samuel's Administration
603	The First King of Israel	26	The Demand for a King
616	The Presumption of Saul	56	Saul's Disobedience
627	Saul Rejected	56	The Rejection of His Kingdom
637	The Anointing of David	79	The Anointing of David
643	David and Goliath	79	Combat between David and Goliath
649	David a Fugitive	94	David's Flight to Samuel

<i>Patriarchs & Prophets (cont'd)</i>		<i>Bible History/Old Testament</i>	
<i>page</i>	<i>heading</i>	<i>page</i>	<i>heading, volume four (cont'd.)</i>
660	The Magnanimity of David	109	David and Jonathan
675	The Death of Saul	147	Death of Saul
683	Ancient and Modern Sorcery	136	Saul ... the Witch of Endor
690	David at Ziklag	136	Capture of Ziklag by the Amalekites
697	David Called to the Throne	147	David King at Hebron
703	The Reign of David	163	David ... King over All Israel
717	David's Sin and Repentance	190	David's Great Sin... Repentance

See **Appendix**
for further comparison exhibits pertaining to the book
Patriarchs and Prophets

VI

Sources from Which She Drew, More or Less

The Desire of Ages

If *Patriarchs and Prophets* was the cornerstone of Adventist theology, *The Desire of Ages* was the keystone in the arch of Adventist thinking and Christological views. In the preface of volume two (1877) of its forerunner, *The Spirit of Prophecy*, it was said:

When the Publishers issued the first volume of this work, they felt that it supplied a want long realized by the Christian world, in illuminating a subject which is of great interest to the Christian mind, the relation of the son of God to the Father, and his position in Heaven, together with the fall of man and the Mediatorship of Christ between him and his Creator.

In this second volume the author continues with renewed interest the subject of the mission of Christ, as manifested by his Miracles and Teachings. The reader will find that this book furnishes invaluable aid in studying the lessons of Christ set forth in the Gospels.

The author, as a religious writer and speaker, has labored for the public during more than twenty years. *Being aided in the study of the Scriptures, and her work as a religious teacher, by the special enlightenment of the Spirit of God, she is peculiarly qualified to present the facts of the Life and Ministry of Christ*, in connection with the divine plan of human redemption, and to practically apply the lessons of Jesus to the simple duties of life [italics added].

One of the most pleasing features of this book is the plain and simple language with which the author clothes thoughts that glow with truth and beauty.¹

A lot of trouble and embarrassment would have been avoided in years to come if a few others than the "Spirit of God" had gotten some credit. Although the Scriptures do make it plain that every good and perfect gift comes from God, some of Ellen's gifts of writing were

found to have come through quite a few human sources. In the late 1970s Robert W. Olson, for the White Estate (which is always pushed to keep its readers and the church members up to date on such things), issued a rather late concession that Ellen had indeed been peeking at the work of other authors when she wrote *The Desire of Ages*:

Ellen White's indebtedness to other authors has long been acknowledged by Seventh-day Adventists....

The exact extent of Ellen White's borrowings in *The Great Controversy* is not known....

Studies by Raymond Cottrell and Walter Specht have shown that Ellen White borrowed about 2.6 percent of her words in *The Desire of Ages* from William Hanna's *Life of Christ*.... However, W. C. White and Marian Davis both mention other books on Christ's life which Ellen White used. It is also evident that she borrowed from some works not named by W. C. White or Miss Davis, such as John Harris's *The Great Teacher*....

Ellen White's literary borrowing was not limited to the three books discussed above....

Ellen White can hardly be called a "copyist" since she almost invariably rewrites, rephrases, and improves on the original author when she does use another's material....

Concerning the writing of *The Desire of Ages* in particular, W. C. White states:

"Previous to her work of writing on the Life of Christ and during the time of her writing to some extent, she read from the works of Hanna, Fleetwood, Farrar, and Geikie. I never knew of her reading Edersheim. She occasionally referred to Andrews." — W. C. White to L. E. Froom, January 8, 1928.

Comparison of *The Desire of Ages* with the various lives of Christ available in her day show that *she drew, more or less* [italics supplied] not only from the authors mentioned above by W. C. White, but from March, Harris, and others as well.²

Olson's article, which may be one of the most revealing concessions to date by the White Estate, deserves detailed study. Had it been circulated, or even leaked, to the general public and the church at large (which it hasn't as I write), this book might not have been written. Often only the "insider" gleaning so-called "top secret" information knows where to send for what — if he is privileged to know that such information exists at all.

To write or say that "Ellen White's indebtedness to other authors has long been acknowledged by Seventh-day Adventists" is only an extension of the white lie. Although it is technically true that, as far back as the 1880s, the church has been fighting a rear guard action concerning the use of others' material in the name of God and Ellen, the declarations have always been made with defensiveness and quick justification.

William S. Peterson's article in a *Spectrum* issue of 1971, for example, was to bring down upon him a chorus of spiritual invectives that, in the

language of the truck driver or stevedore, would curl the paint on any container at thirty paces. That Ellen had borrowed just was not so, it was said. From that autumn issue until the 1980s the journal has carried continuing charges and countercharges, denials and counterdenials that try to refute any suggestion that she would have incorporated anyone's vocabulary or been influenced in any of her writing.³

Not until Neal C. Wilson, president of the General Conference, wrote the eighteen members of the special Glendale Committee set up to review the amount of certain findings about Ellen's "borrowing" were the readers of the *Adventist Review* to learn that she had used the works of others for "descriptive, biographical, historical, spiritual, and scientific information."⁴ As one member of the committee was to point out to Wilson, "That hardly seems to leave much except direct revelation. Is that the issue the panel is to decide?"⁵ Surely the personnel of the White Estate must have known all along that most of the church has been uniformed about the amount and extent of her "borrowing."

At least a great many church scholars who have tried to pry loose White Estate historical material that would help in making comparisons with others' writings know they have received very little help and encouragement from those guarding the sacrosanct vault of the Estate. The policy of "selective revelation" (that is, the Estate selects what may be revealed) has had such a hold that only when members of the Clan pass from the scene may the church expect access to information that may reveal the truth. Time and again the men from that office, while riding the national circuit — which they do rather often to help quiet the restless natives — have had to meet the question of why the vault cannot be open to all researchers and information made available to friend and foe alike, and why picking and choosing is always left to the Clan Plan.

Even those who might have had their own key to the vault (so to speak) found it fascinating that the shut door might have a possibility of being opened even a little. Donald R. McAdams, himself a competent researcher on Ellen and her writings, sounded a hopeful note over just such prospects in an article in *Spectrum* in 1980:

In the March 20, 1980, *Adventist Review* in an article entitled "This I Believe About Ellen G. White," Neal Wilson informed the church about the Rea [Glendale] Committee. The initial report indicates that "*in her writing Ellen White used sources more extensively than we have heretofore been aware of or recognized....*" [italics added.]

The statement is a most significant article to appear in the *Review* in this century. The president of the General Conference is openly and honestly acknowledging the facts about Ellen White's use of sources and pointing the church toward a definition of inspiration that will be new to most Adventists and threatening to some. A full response to Walter Rea must wait until he has presented his evidence to the church in definitive written form.⁶

Inevitably McAdams would react as he did, because he is an honest historian who himself spent much time in 1972-73 examining a chapter of *The Great Controversy*, comparing a chapter of it with half a chapter of historian James A. Wylie, and finding irrefutable evidence of dependence. The interesting and significant part of this story, as he tells it, is that the White Estate would not allow this church historian to release his work or conclusions to the church or the world.⁷

McAdams had another reason to be concerned about what was taking place. He was one of the members of the special Glendale Committee to whom Wilson wrote. He had seen some of the evidence, had heard the January 28-29, 1980, presentation, and had himself stated to his colleagues that the evidence was indeed "startling."⁸ He had even suggested that "if every paragraph in *The Great Controversy* were footnoted in accordance with proper procedure, almost every paragraph would be footnoted." It is of interest that those committee members present from the White Estate did not challenge him.⁹

How could they? They were sitting there with privileged information. Ronald D. Graybill, assistant secretary of the White Estate was present at the meeting. He too had been working in the files and had completed in May 1977 a comparison of Ellen White and her close paraphrasing of another historian, Merle d'Aubigne. As he continued his study, what should appear to his wondering eyes — not d'Aubigne at all, but a popularized version of d'Aubigne prepared by the Reverend Charles Adams for young readers, and this material had been published first, not in *The Great Controversy*, but in the October 11, 1883, *Signs of the Times* article entitled "Luther in the Wartburg."¹⁰ The conclusions of this rather simple cloak-and-dagger story were, as McAdams quotes Graybill:

There does not appear to be any objective historical fact in Mrs. White's account that she could not have gained from the literary sources on which she was drawing, except in one detail....

The overall impression gained from this study by this researcher is that it sustains McAdams' main point — that the objective and mundane historical narrative was based on the work of historians, not on visions.¹¹

So why didn't we say so in the first place? The nearest that we had ever come to that type of acknowledgement was from son Willie White (letter of 4 November 1912):

When writing out the chapters for *Great Controversy*, she sometimes gave a partial description of an important historical event, and when her copyist who was preparing the manuscripts for the printer, made inquiry regarding time and place, Mother would say that those things are recorded by conscientious historians. Let the dates used by those historians be inserted. At other times in writing out what had been presented to her, Mother found

such perfect descriptions of events and presentations of facts and doctrines written out in our denominational books, that she copied the words of these authorities.¹²

Willie's statements would be modified in a 1969 statement by his son Arthur: "Mrs. White ever sought to avoid being influenced by others."¹³

There was another member of the White Estate group who likewise sat quietly through that January 1980 meeting without tipping his hand. He was Robert W. Olson, appointed to head the White Estate on the retirement of Arthur L. White in 1978. Olson, more than perhaps anyone else in the room except W. Richard Leshner (the head of the Adventist Biblical Research Institute) knew where some of the bodies were buried, because some of those bodies were being resurrected faster than the burying services could be performed.

In 1977 and 1978 Olson received a number of letters that were opening new avenues of information on the relationship of Ellen to her book *Patriarchs and Prophets*. To Olson, the research had taken a nasty turn as it began to get close to *The Desire of Ages*. When he was asked about the persistent rumor that Ellen had received some rather human help in the preparation of *Desire*, he didn't seem to recall the letters or materials that he was getting except to express that the report of help was overdrawn and there was no reason to believe that *The Desire of Ages* was anything but the work of Ellen White.¹⁴

He knew well that the trail to Ellen's "borrowing" was getting warm, for he had written a remarkable letter concerning it to the Estate staff on November 29, 1978, just two years before the meeting where he was now denying that any problem existed. The letter was a sensitive one and was not for public notice. To ensure fairness, I include the entire letter in the appendix section of this chapter. Portions are given here:

About eight or ten months ago Elder Rea sent me a copy of some of his research which in his opinion showed that Ellen White was highly dependent upon Edersheim for some of the things she had written in *Desire of Ages*, as well as for the very organization of the book itself, and the use of many chapter titles.

I wrote to Elder Rea at the time and asked him not to move forward with any plans for publishing his findings until I had a chance to talk to him personally at the Southern California Conference Camp Meeting to be held late in July 1978. To this suggestion Elder Rea readily agreed. When I attended the camp meeting near Palmdale, California, last July, I spent several hours talking with Elder Rea and obtained his consent to withhold the advertising of his work on any kind of a broad scale until we had had opportunity ourselves to look at it first.... Elder Rea has agreed to give us whatever time we need before he takes any further steps on his own....

Through Jim Nix at Loma Linda and Ed Turner at Andrews University, I

have learned of someone in the Loma Linda area who is making comparisons between the *Desire of Ages*, and Hanna's book on "The Life of Christ." Jim Nix told me that he saw Hanna's book and that it is heavily underlined in both red and blue and that this is supposed to be the very copy of the book which was used in the White Estate office when Mrs. White was preparing her book *The Desire of Ages*. *Jim Nix has Xeroxed a copy of this book and sent it to us, so we have it here in our office....* [Italics added.]

Ed also told me about a professional man, a dentist as I recall, who lived in the Victorville area.... This professional man recently had access to Hanna's "Life of Christ," and after reading it, told Ed that it practically "blew his mind" to see the close resemblance that he discovered between Hanna and Ellen White.¹⁵

The solution suggested by this man of God, sworn to disseminate truth and light, was as follows:

The only alternative [of four outlined] which seems sensible to me is the last one. It will cost the White Estate nothing for Jim's [Cox] time, and I do believe that we can stay close enough to him so that the conclusions he arrives at would be essentially the same as the conclusions we would come to were we doing the work ourselves. We could ask Jim to make a report every two or three weeks to a committee.¹⁶

Later it was explained at the Glendale Committee meeting that the letter was only a poor selection of words and their meaning could be misconstrued.¹⁷ There was no misconstruing Arthur White's words, however, when he wrote at the same time on the same subject to the same group:

Keep in mind that the training in the universities to accept and believe only that which can be proved to the satisfaction of the researcher can easily lead to a skeptical approach which does not take into account that there may be disturbing features in inspired writings, resulting in the need of faith as made clear by Ellen White as she discussed investigations of the Bible and her writings....

"All who look for hooks to hang their doubts upon will find them...."

"Distrust of God is the natural outgrowth of the unrenewed heart...."

"Satan has ability to suggest doubts and devise objections to the pointed testimony that God sends."

From *The Great Controversy*, p. 527; *Testimonies*, vol. 5, p. 675.¹⁸

One can close his eyes and hear that door clanging shut again still tighter, while the lost riders of fear and guilt go charging through the sky. It did not sound like an open-door policy when he continued:

If participated in by Andrews University — are the scholars trained in methods of research by universities known to have demolished faith in the Bible and its dependability of Biblical accounts, capable of passing proper judgment in areas where absolute honesty in the acceptance of records and faith based on evidence are important factors? In making decisions when

multiple choices are before the researcher, will faith in Ellen White's inspiration fail?¹⁹

It would be difficult to conclude from these two confidential missives that the people of the Adventist Church are encouraged to know all the truth about Ellen — including her skill in using others' material, minus credit lines, for her own works.

One further bit of information needs to be added to the picture to make it complete. Robert Olson was sitting through the meetings of the Glendale Committee with an ancient but haunting document virtually on his lap. It had been "discovered" only a few weeks before in the hall of the Estate offices by Desmond Ford in his search for truth. It was so revealing that had Olson read it or used it in the meeting, the session might have been shortened by half a day or more. It came from the pen of W. W. Prescott (an earlier long-time leader and former General Conference vice president of the Adventist Church), who turned over some rocks himself. The letter was dated April 6, 1915, and was written to Ellen's son Willie, with whom Prescott, from the contents of the letter, had worked long and hard:

It seems to me that a large responsibility rests upon those of us who know that there are serious errors in our authorized books and yet make no special effort to correct them. The people and our average ministers trust us to furnish them with reliable statements, and they use our books as sufficient authority in their sermons, but we let them go on year after year asserting things which we know to be untrue. I cannot feel that this is right. It seems to me that we are betraying our trust and deceiving the ministers and people. It appears to me that there is much more anxiety to prevent a possible shock to some trustful people than to correct error.

Your letter indicates a desire on your part to help me but I fear that it is a little late. The experience of the last six or eight years and especially the things concerning which I talked with you have had their effect on me in several ways. I have had some hard shocks to get over, and after giving the best of my life to this movement I have little peace and satisfaction in connection with it, and I am driven to the conclusion that the only thing for me to do is to do quietly what I can do conscientiously, and leave the others to go on without me. Of course this [is] far from a happy ending to my life-work, but this seems to be the best adjustment that I am able to make. The way your mother's writings have been handled and the false impression concerning them which is still fostered among the people have brought great perplexity and trial to me. It seems to me that what amounts to deception, through probably not intentional, has been practised in making some of her books, and that no serious effort has been made to disabuse the minds of the people of what was known to be their wrong view concerning her writings. But it is no use to go into these matters. I have talked with you for years about them, but it brings no change. I think however that we are drifting toward a crisis which will come sooner or later and perhaps sooner. A very strong feeling of reaction has already set in.²⁰

Evidence related later shows why Prescott was even more concerned than his letter indicates. He himself, with the blessing of other officers, had helped write some of the very books he was complaining about. How could he in good conscience (we have no evidence that he was not a man of good conscience), let the church go on believing that what he and others had helped to write, in the name of devotional material, was now to be received as the final, authoritative voice of God and to become the basis of Adventist worldwide Christology (itself a subject that was of special interest to Prescott).

It is now evident — from the information that the White Estate possesses and from materials being leaked from other sources — that the church is in trouble in the matter of Ellen and her shoplifting. Too much is being identified from the places where she had shopped. As McAdams wrote in his *Spectrum* article:

About the time the White Estate was responding to the evidence that Ellen White had borrowed extensively from the Protestant historians in the preparation of *The Great Controversy*, another researcher was bringing to their attention evidence that she also borrowed from secular authors for other books in the Conflict of the Ages series, especially *Prophets and Kings* and *The Desire of Ages*. Walter Rea, pastor of the Long Beach, California, Church, asserted, on the basis of inconclusive evidence presented in several unpublished papers, that the major source for *Prophets and Kings* was *Bible History: Old Testament* by Alfred Edersheim, originally published in seven volumes between 1876 and 1877, and that Edersheim's *The Life and Times of Jesus, the Messiah*, first published in 1883, was a major source for *The Desire of Ages*....

Now the growing awareness in Adventist circles of Walter Rea's research and the studies of *The Great Controversy* called for another response in the Review....

Judging from the samples used by Arthur White to illustrate Ellen White's relationship with Hanna in articles 4, 6, and 7, he must have already had available to him the very thorough and careful study by Walter Specht. Desiring to know the truth about Ellen White's sources for *The Desire of Ages* and not wishing to be caught unprepared by the research of Walter Rea, or someone else, the White Estate commissioned two eminent Adventist scholars to study thoroughly the relationship of *The Desire of Ages* to William Hanna's *The Life of Our Lord*. Raymond F. Cottrell, longtime book editor at the Review and Herald Publishing Association, took the first 45 chapters; and Walter F. Specht, professor of New Testament at Loma Linda University, took chapters 46 to 86.²¹

With the assigning of Cottrell and Specht to the task of Ellen's *The Desire of Ages*, the church was throwing the heavies into the breach. It was thoroughly understood in high places that if the flood tide of facts and information washed away the foundation of *The Desire of Ages*, then the keystone in Saint Ellen's arch would be seriously jeopardized and the white lie exposed. Not everywhere was this understood, but many

leaders were well aware and very apprehensive.

It was a calculated risk, therefore, when the Adventists summoned two of their finest from retirement back to the war. The credentials of the two were impeccable. Cottrell, a third-generation Adventist, had served the church in various high-level capacities, including that of book editor at the Review and Herald, most of his life. Specht had been known as a scholar, department chairman, and dean at some of the church's finest institutions. Both men would be expected to bring to the task not only their lifetime of experience but their integrity as well.

The report issued at the end of six months of study was a shocker — not so much for what it said as for what it revealed by what it did *not* emphasize. The very fact that such high-level input was used showed that the church as a whole had not known about the white lie and that the leaders were determined to see that the church received only information that was acceptable to those leaders.

Both men would take the high road in the report. Specht, while conceding that Hanna had been used by Ellen throughout both the early edition of *The Spirit of Prophecy* (volumes two and three) and the later edition of *The Desire of Ages*, concluded that he still liked Ellen's paraphrasing of Hanna better than Hanna's own work.²² Although he had found that the copying from Hanna had begun at the beginning and ended at the ending, he felt that the matter was not as serious as some had made it.

Cottrell, less cautious, calculated that 2.6 percent of Hanna had been taken by Ellen.²³ To obtain these incredible figures, he showed the kind of "creative bookkeeping" he had used.

Attention was given to the possibility that Ellen White may have relied to some extent on Hanna for the passages of Scripture she quotes, and/or for the order in which she sometimes introduces them. Two considerations, however, *preclude* the possibility of any firm conclusion with respect to any relatedness in the Scriptures quoted....

Furthermore, White and Hanna both used the King James Version of the Bible...*probably* in editions with marginal references.... Also, both *probably* used the same concordance...to locate related Bible passages. Thus even if neither writer ever saw what the other wrote, they would both be likely to refer to other passages of Scripture in approximately the same order. Beyond this, two persons equally familiar with the Bible would *find much the same related passages of Scripture coming to mind*, and *introduce them in approximately the order suggested by the Gospel narrative*....

To me...these facts...*suggest* that any similarity between the passages of Scripture cited, or the order in which they occur, *is at least largely, if not entirely coincidental and completely useless for determining whether, or to what extent, Ellen White made use of Hanna*....

Only where both writers use identical or unusual words in such a sequence could literary relatedness be established beyond a doubt. [Italics added.]²⁴

Cottrell had fallen into the trap from which Francis D. Nichol had never extricated himself — using the study to prove that Ellen had not directly "quoted" from others as much as had been said. He seemed to overlook the fact that *paraphrasing* is the most subtle and potentially deceptive form of copying. Even McAdams said in his *Spectrum* article:

Indeed, there are some closely paraphrased paragraphs and other paragraphs where, although Ellen White's words are different, *it is clear she is following the ideas presented by Hanna.* [Italics added.]²⁵

After endeavoring to diminish the influence of other authors on the writing of *The Desire of Ages*, Cottrell did concede:

Nevertheless, there are numerous instances of clear literary correlation which prove conclusively that Ellen White made use of some of the words, phrases, ideas and thought sequence.²⁶

In answer to his statement that "in no instance did either Dr. Specht or I find even one sentence in DA identical with LC, or even substantially so,"²⁷ I suggest that the reader see the exhibit section for this chapter.²⁸ Better yet, one should obtain a copy of Hanna from a library and enlighten himself in person.

Although the text of the report as a whole was not given wide circulation, the 2.6 percent figure *was* quoted and repeated everywhere. Adventists grabbed onto it like a drowning man would clutch a lifejacket and head for shore shouting he was saved. In reality, the study was so limited in scope that some of the most serious matters remain to be dealt with. For example:

a. The church as a whole has indeed not known the extent of the white lie — and "the brethren" are not anxious to have the members know.

b. At least as early as the 1870s, and as late as the early 1900s, Ellen and her helpers were deeply and widely involved in drawing material from the writings of others.

c. If even Cottrell's percentage (however accurate it might be) were to be extended to the ever-growing list of authors identified as having been used by Ellen and her helpers, the church and their prophet would be seen to be in enormous trouble and something would begin unraveling.

d. Ellen's use of Hanna, and other sources as well, was not "selected revelation," with God's permission, to fill in a scene here and there to

help a fading prophet's memory, but was a running commentary and paraphrase of each passage or chapter selected — often with pauses for a personal homily, but likewise often expanding that homily to be strikingly similar to the devotional material of the author copied.²⁹

e. Perhaps the most damaging evidence emerging is that whatever help Ellen had, human or divine, she had uncanny ability to go back and pick up new material each time the return was made. Sometimes the thoughts, words, and sentences that had been taken from one author in the early stages (1870-84) were deleted in the later product (*The Desire of Ages*). Sometimes an amplification of the same author's material was substituted. But sometimes (especially when the early copying had been extensive) material would be drawn from other sources or other authors in such a way that the color of the new threads did not clash with the ultimate pattern of the fabric being woven through the years. Clearly, the human planners knew well the maps they were using for all the trips of all those years.³⁰

However, by nature and practice an honest scholar, Cottrell later allowed his integrity to overcome his Adventist heritage and prejudice. His silence was broken on September 19, 1981, when the *Los Angeles Times*, in an article by John Dart, religious editor, quoted from an upcoming missive by Cottrell:

The combination of Ford's and Rea's research and treatment of the two men by church administrators presents a crisis "with the very real threat of schism in the church we love," according to a leading Adventist biblical scholar, Raymond F. Cottrell. Cottrell, book editor for more than 30 years for the *Adventist Review*, blamed church administrators for the "Ford-Rea crisis" in an article for an upcoming issue of the independent journal *Spectrum*, published by the reform-minded Adventist Forums.

Ford and Rea "are both friends of the church, not enemies, despite the fact that, in both cases, the wisdom of some of their tactics may be open to question," Cottrell wrote. To future historians, Cottrell continued, "the Ford-Rea crisis will appear as the logical, perhaps inevitable, climax to nearly a century of burying the issues to which they have recently called attention, under the denominational rug."³¹

Cottrell's preliminary draft itself ("Our Present Crisis: Reaction to a Decade of Obscurantism") was even more specific and devastating for its finger pointing, as it went on to say:

The only new elements are Ford's extended application of the apotelesmatic principle, which everyone in the church follows to some extent, and Rea's demonstration of the extent of Ellen White's literary dependence. There is documentary evidence of the fact that our Bible scholars were well aware of all the exegetical problems our traditional interpretation of Daniel and

Hebrews conjures up, at least twenty-five years ago, and also of Ellen White's literary dependence. But repeated, positively motivated attempts during the intervening years (ninety and seventy-five years respectively), often by competent Bible scholars whose loyalty to the church cannot be questioned, the church has consistently, officially, and more or less effectively buried, and in some instances the people who presumed to ask the questions, as well.³²

And finally he laid the blame on specific administrators:

The decade 1969 to 1979 provides the immediate historical background of our present dilemma. Prior to this decade our Bible scholars were quietly at work on these problems, individually and in scholarly circles, fully aware of the fact that the church was approaching a crisis concerning which it was at best but dimly aware. In my personal files, accumulated over the years, is extensive contemporary documentation of what was being done, and of official General Conference measures to stifle this scholarly investigation. This record of well-intentioned obfuscation is vital to an understanding of our present dilemma because it was this more than any other single factor that led Ford and Rea, and especially Ford, to "go public" with their questions. Their present course of action is a response to obfuscation, not a gratuitous attempt to embarrass the church. The church itself is basically responsible for the crisis, not Ford or Rea.

Most of the following incidents during the decade 1969 to 1979 can be documented from my personal files. For the few items not covered in my personal files documentary evidence is available elsewhere, and/or other persons can verify the facts.

It was Robert H. Pierson's announced policy as president of the General Conference that administrators, and not Bible scholars or theologians, were to make theological decisions for the church. Over these years he reiterated this policy to individuals and to General Conference committees, and implemented it in his appointment of non-scholars (particularly Willis Hackett and Gordon Hyde) to ride herd on the Adventist scholarly community, to govern the Biblical Research Committee and the Geoscience Advisory Committee, and in his restructuring of these committees in a way designed to assure effective administrative control over them.³³

Cottrell was only one of the many runners with more bad news for the church in its crisis. Fred Veltman, according to the *Adventist Review* in the fall of 1980, was the man upon whose shoulders the mantle of truth was to rest. Because of the disturbance of the Rea study, reported the *Review*:

After careful examination of the data, it [the January 28-29, 1980, Glendale Committee] concluded that Ellen White's use of sources had been more extensive than we had realized and recommended that a scholar trained in literary analysis undertake a thoroughgoing study of *The Desire of Ages*. This suggestion was adopted by the General Conference. Already Dr. Fred Veltman, a New Testament scholar on the faculty of Pacific Union College, is engaged full time in the project, which is expected to take about two years.³⁴

After surveying the material on the Ellen G. White controversy available to him, Veltman had written a detailed critique for the President's Executive Advisory Committee in Washington. In that report he quoted that same Raymond Cottrell as saying:

Walter Rea's evidence and his conclusions will be and are most damaging to the faith of our membership in EGW.

To say that "I saw" and similar expressions refer to cognizance and not to heavenly origins of the content of the visions is asking people to disbelieve what they have been taught all their lives. The obvious reading of the expression in its context would have you understand a heavenly source for the vision. This explanation forces the people to conclude that EGW's integrity cannot be assumed.³⁵

Edward Heppenstall, a long-time Adventist theologian, is likewise quoted by Veltman:

Walter's material will have a shattering effect upon the church membership.

Many of the answers now being offered are not really satisfying to those who have looked at the data.³⁶

Even Desmond Ford, the Australian theologian, gives a devastating summary as reported in Veltman's words:

Des does not believe that EGW intended to deceive. At the same time he cannot agree to the positions being taken or already held in the church that the EGW writings are an extension of the canon, are authoritative for church doctrine, and are inerrant.

Des views Walter Rea as being reluctant to publish and desiring to go with the brethren if they will only take the issue and the evidence seriously.³⁷

Veltman himself concludes:

The answers which the church spokesman give as Walter raises the questions are for the most part not adequate. In addition, the credibility of the church leaders drops with each new release. The church is continually taken by surprise and on the defensive. And each point the church admits is a "score" for Walter. The church should be on the front lines doing the study and informing the church when the data has been carefully evaluated. What is so hard to understand is why the church is unwilling to work with Walter when he is willing to work with the church.

Walter is dedicated to get to the bottom of the problem and to let the church know. He does not want another generation to go through his personal agony of disillusionment. This for Walter is a non-negotiable and it is hard to fault him on his conviction in view of the evidence and the history of this problem in the church.

The question over the "I was shown" is probably the hardest one to answer.³⁸

The leaders of the church indeed found it hard to face reality, but it was obvious that something must be done, and done quickly. So, as always, the tired old men from PREXAD (the President's Executive Advisory Committee) and the White Estate, turned to the source they so often deny their members — the law. It seemed to be their last hope of quelling the storm which would not go away and for which they were unprepared.

The September 17, 1981 *Review*, heralded that their Catholic lawyer had declared that Ellen White was not legally a plagiarist according to the lawyer's definition, and therefore her works did not constitute copyright infringement.³⁹ This report — clearly not coming to grips with the moral, spiritual, or theological implications at the heart of the matter — drew very little comfort and brought few sighs of relief from knowledgeable readers.

To add to all the confusion, Arthur Delafield, another tired but willing warrior, was called back to the fray. Delafield, who had been a circuit rider for the White Estate for over twenty-five years, wrote a reply to a letter from a lay member in Australia. In addition to raising questions, this layman had stated a conviction:

I must admit to feeling, at times, somewhat angered and disillusioned. Not with Walter Rea, but with the "system." The question is not how to silence or to discredit Walter Rea (or Forum, or anybody else for that matter), but whether what he says is true. I can live with the truth about Ellen White, but I would find it difficult to be enthusiastic about belonging to, let alone supporting and promoting, an organization which relied on falsehoods or intimidation in order to survive.⁴⁰

Delafield's reply was a thriller. In typical pontifical style he declared:

Your letter of May 27 addressed to the president of the General Conference has arrived in this office. Elder Wilson certainly wishes to be remembered to you with warm brotherly feelings. His Administrative Assistant, Arthur Patzer, has asked that I respond since I have spent 25 years in the Ellen G. White Estate offices as one of the secretaries and now made a life-time trustee of the White Estate board....

Walter [Rea] has spent more time looking for parallels in the writings of Ellen White with non-inspired sources than anyone outside of the White Estate. He has placed these parallels side by side and the weight of evidence would seem to indicate that Ellen White was almost a creature of her times — a plagiarizer with enormous capacity for incorporating the writings of others in her own written messages and getting credit for it herself.

I say that the foregoing would seem to be what Walter Rea has proven. The careful researcher, however ... is greatly distressed by Walter Rea's "evidence." I say this not because there is so much, but because he thinks there is so much of it and he is wrong. Dreadfully wrong. He has grossly exaggerated the situation.⁴¹

Finally, his punch line came on page five:

I highly respect many of our Seventh-day Adventist theologians. I have sat at their feet and been taught by them. I admire and respect them highly. I would like to remind you, however, that you can search the Bible from Genesis to Revelation and you will not find a single text marking out theologians as having the gift of the Holy Spirit. The Scriptures indicate, however, that prophets have a gift of the Holy Spirit. Ellen White had that gift and *she was canonical insofar as doctrinal interpretation authority is concerned* [italics added].⁴²

Inasmuch as Delafield, now retired, was writing his reply on official General Conference stationery and invoking the name of the head divine of the church, Neal C. Wilson, as his authority for writing, it would seem that “the church” had finally unofficially rejected their controversial stand taken some twenty-four years before, when under some controversy and duress a “representative group of Seventh-day Adventist leaders, Bible teachers and editors” had declared through the official Adventist press:

We would note...

1. That we do not regard the writings of Ellen G. White as an addition to the sacred canon of Scripture.
2. That we do not think of them as of universal application, as is the Bible, but particularly for the Seventh-day Adventist Church.
3. That we do not regard them in the same sense as the Holy Scriptures, which stand alone and unique as the standard by which all other writings must be judged.

Seventh-day Adventists uniformly believe that the canon of Scripture closed with the book of Revelation. We hold that all other writings and teachings, from whatever source, are to be judged by, and are subject to, the Bible, which is the spring and norm of the Christian faith. We test the writings of Ellen G. White by the Bible, but in no sense do we test the Bible by her writings....

We have never considered Ellen G. White to be in the same category as the writers of the canon of scripture [emphasis added].⁴³

Despite the best efforts of the 1957 “representative group” who had published the foregoing statements in *Questions on Doctrine*, now, in the old warrior’s 1981 letter the blueprint of the past’s extreme and paranoid views had finally come clear. Adventists, through tired old men, were telling the world that despite all the double-talk of the past and the deceptions of the present, they do indeed cast their lot with Ellen as their final authority, their first among equals. Through him, they, in effect, are proud to tell the world they represent a sect and are

not about to become associated with non-members of their cult or any of the rest of the Christian community!

Truth has a way of eluding a “true believer” when the church spokesmen seem to be willing to overlook most of the information, most of its friendly critics, and all of the evidence in their endeavor to hide from reality.

Even another statement that surfaced from no less than W. C. White, Ellen’s son, did not change the view that all she said must have come from God. In 1905 he was supposed to have said:

Some of the most precious chapters of *Desire of Ages* are made up of matter first written in letters to men laboring under trying circumstances, for the purpose of cheering and instructing them regarding their work. Some of these beautiful lessons about Christian experience illustrated in the life of our Saviour, were first written in letters to my brother Edson, when he was struggling with many difficulties in his work in Mississippi. Some were written first to Elder Corliss, when he was holding a discussion with a wily Campbellite in Sydney.

Note: Sister White wrote on original copy of this manuscript in her own handwriting the following words: “I have read this. It is correct.”⁴⁴

But it was no use. There would always be those who would say if Ellen touched it, or saw it, or was even aware of it — it had to come from God and was all inspired! Even that statement of oft-quoted by the Adventists that some librarian from the hallowed halls of the Library of Congress had designated *The Desire of Ages* one of the ten most impressive books on the life of Christ was found to have been muttered by some Adventist preacher on the way to work. But knowing this would not shake loose the true believer. Of such things are the white lies of this life made.

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Chapter 6/Selected Exhibits

(See additional in Appendix)

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The Robert Olson Letter

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Dear Brethren:

Since our meeting yesterday morning when we discussed the name of Jim Cox in connection with research involving the *Desire of Ages*, two of you have requested that we get something down in writing which might help us a little in our thinking as we anticipate a further discussion of this subject next Tuesday, December 5.

As you all know, there are different individuals over the years who have interested themselves in comparing Mrs. White's writings with the works of other authors, and I suppose that this will continue until the end of time. One of the latest to give his attention to this type of research is Elder Walter Rea, a pastor in the Southern California Conference.

About eight or ten months ago Elder Rea sent me a copy of some of his research which in his opinion showed that Ellen White was highly dependent upon Edersheim for some of the things she had written in *Desire of Ages*, as well as for the very organization of the book itself, and the use of many chapter titles.

I wrote to Elder Rea at the time and asked him not to move forward with any plans for publishing his findings until I had a chance to talk to him personally at the Southern California Conference Camp Meeting to be held late in July, 1978. To this suggestion Elder Rea readily agreed. When I attended the camp meeting near Palmdale, California, last July, I spent several hours talking with Elder Rea and obtained his consent to withhold the advertising of his work on any kind of broad scale until we had had the opportunity ourselves to look at it first. I told him that if no one at the White Estate had time to make a personal investigation of his work, we would try to find a qualified scholar somewhere in

our ranks who would be able to do this for us. I felt it was in his interests as well as in our own interests that this should be done. Scholars should always be open to the reception of criticisms of their work, and this should be done before publication. Elder Rea has agreed to give us whatever time we need before he takes any further steps on his own.

I have sent a Xerox copy of Elder Rea's work to Elder Kenneth Davis of Southern Missionary College. Elder Davis has indicated his willingness to assist us in this research project. Elder Davis teaches a course in "Life of Christ" at SMC, and for many years has used Edersheim's book on "The Life and Times of Jesus the Messiah" in connection with his teaching of the class. He should be able to give us some report in the summer of 1979. Elder Davis' work will cost the White Estate nothing.

Through Jim Nix at Loma Linda and Ed Turner at Andrews University, I have learned of someone in the Loma Linda area who is making comparisons between the *Desire of Ages* and Hanna's book on "The Life of Christ." Jim Nix told me that he saw Hanna's book and that it is heavily underlined in both red and blue and that this is supposed to be the very copy of the book which was used in the White Estate office when Mrs. White was preparing her book *The Desire of Ages*. Jim Nix has Xeroxed a copy of this book and sent it to us, so we have it here in our office. I don't know how much talk is going on around Loma Linda based on this particular report, but according to Jim Nix there are different ones who are talking about it. Ed Turner gave me essentially the same report four weeks ago when I talked to him at Andrews University. I asked Ed if he could possibly tell me who this individual was and he responded that he could not give this information to me. He said "If you knew who this man was, you would understand why I can't give you his name." I asked Ed if he was a loyal Seventh-day Adventist or not. His response was that I would probably consider him to be someone more or less on the fringes. Apparently this unknown individual who owns Hanna's "Life of Christ," is a rather intellectual type of person who has quite strong feelings against the White Estate. At least I have come to this conclusion, after talking with Ed Turner.

Ed also told me about a professional man, a dentist as I recall, who lived in the Victorville area, north of Loma Linda, who from his own personal study over the years, had become very familiar with *Desire of Ages*. This professional man recently had access to Hanna's "Life of Christ," and after reading it, told Ed that it practically "blew his mind" to see the close resemblance that he discovered between Hanna and Ellen White.

When I was at Andrews four weeks ago and met with the ThD students, as well as the faculty, on Thursday, October 26, from 12:30 until 2:30 p.m., I found that I had to field all kinds of questions, including some relating to *Desire of Ages* and Mrs. White's possible dependence upon other authors for what she had written in that work. The only thing I could say to the students and faculty was that we were aware of assertions that were being made and that we were as anxious as anyone else to know what the facts were, and that we would encourage any research that would be done that would lead us to a fuller understanding of the situation. I told them that Elder Walter Rea had done some work in this area and that I personally felt that his research was not adequate to give us any final conclusions. I said that we at the White Estate simply did not have the personnel necessary to do this kind of work in addition to all of our other responsibilities. And I told them that we were hopeful that we could find help

from within the Seminary faculty itself, to give us assistance in this area. I looked directly at Jim Cox, who was sitting about 15 feet in front of me, and I said, "Jim, I hope that you and those in your department will be able to help us in this research so we can acknowledge whatever the facts may be and put the unfounded rumors to rest."

I had not said a word to Jim previous to that moment about the matter, and I think I rather stunned him by my comment. I was aware, of course, of the fact that he had approached Ron Graybill earlier and expressed his interest in pursuing this particular kind of work.

I felt that from a psychological standpoint it would be a good thing for us not to be dragged into this kind of a research program, but to help to foster it. Adventist scholars often feel that those of us here at the White Estate are really not interested in serious research along these lines. They have the feeling we probably are afraid of what might be found. I would like to dispel this notion in the minds of our Adventist Bible teachers if we possibly can.

Whatever attitude we assume at this time, I do not believe we will stop this kind of investigation from going on. We might wish that all such investigations would cease, but our wishing will not bring about any such results I am confident. It seems to me that we have only two alternatives. One is that we shall be involved in the research in one way or another. The second alternative is that we shall withdraw from it altogether and simply react to the work of others after they have completed their research. If we accept the latter alternative, I fear that it will affect our credibility rating in the eyes of our Bible teachers.

Incidentally, Ron Graybill mentioned to me that in connection with the request which has come for him to visit the Green Lake Church in Seattle, Washington, for a Spirit of Prophecy weekend, he has already been notified that several members of the church there have questions relating to the use of sources in the book *Desire of Ages*. It seems that whether we like it or not, this question is being discussed more and more widely. I personally feel that it is in our interest here at the White Estate to help to foster some kind of serious research which will lead to definitive answers to the questions which are being raised. At the present time we don't know how to answer the many questions which are coming to us on this point, and I don't want to give the impression that we are afraid of the facts. I feel that truth has nothing to lose by investigation.

Later in the afternoon of Thursday, October 26, I spent about an hour with Jim Cox in his office in the Seminary building, going over some of the details of the line of research which he would follow if he were to engage in this project for us. I explained to him that we would be interested in knowing just which books Ellen White used as helps while she wrote *Desire of Ages*, and to what extent these books were used. In other words, what types of material did she draw from the books? What is chronological? Geographical? Cultural? Historical? Most important, of course, we would want to know where Mrs. White differs from her contemporaries. Were these differences in the overall approach and tone? I asked him in particular to look for theological contributions and spiritual lessons found in the *Desire of Ages* which were not found elsewhere.

If Jim is to do a thorough work in this area for the White Estate, it will be necessary for us to cooperate with him by providing information from our vault

which is not now available to him. I refer to correspondence of the 1890's which would give us clues as to who Ellen White's literary assistants were when she was working on *Desire of Ages*, and something of the nature of their work. It would also be helpful to have any comments made by these workers, especially Marian Davis. It would also be helpful to provide Jim with statements by W. C. White, H. Camden Lacey, Dores Robinson, and possibly others, which might cast light on when and how the work on the *Desire of Ages* was done. There might also be information gleaned from Ellen White's diaries and letters which would provide additional informative details.

Jim told me that he would need at least six months to do the work which he felt would be required, and that he only had a three month sabbatical coming, in the autumn quarter of 1979. He said that he was very keenly interested in this particular assignment and he would be happy to take his three month sabbatical to work on it, but that he could not do it unless the Andrews University administration would give him an additional three months without any teaching responsibilities, so that he could spend a six month stretch in working on this project. Later that same day I talked with Tom Blincoe, as well as with Grady Smoot, about the matter. Both of them seemed favorable at the time, but of course would not make a commitment involving three months of Jim Cox's time. I did not talk with Dick Schwartz when I was there, since he was in the hospital. However, about two weeks ago, Doctors Smoot, Schwartz and Blincoe met and discussed our request. After their committee, Dick telephoned me and told me that they were willing to go along with this project and give Jim Cox the three months' extra time which would be necessary. Dick reminded me that Jim has not always enjoyed the most favorable reputation. I told Dick that I recognized that this was the case, but that I felt that if he was a good enough man to be the chairman of the New Testament Department in our one and only Seventh-day Adventist Theological Seminary, he was good enough to do this research work for us. I explained to him that I had talked with Jim on two separate occasions while I was there, totaling about two-and-one-half hours, and that I felt I could have confidence in his attitude. Dick assured me that we could count on the cooperation of the Andrews University administration. So everything is moving forward in this direction now, unless something is done to stop it. At the next Board meeting at Andrews University, Dr. Smoot will ask the Board to authorize Jim to use the months of January, February and March, 1980, in engaging in this particular project. In the winter quarter of 1980 he would have no teaching responsibilities.

I am enclosing copies of the letters which I have written to Dr. Smoot, Dr. Blincoe and Dr. Cox, as well as a letter received from Dr. Smoot in which he mentions his matter. His letter was written just a few days before Dick Schwartz telephoned me giving their approval.

Now, it may be that I made a mistake when I looked directly at Jim Cox in the Thursday afternoon meeting and openly called for his help. Only the Lord knows whether that was the right thing to do or not. The question before us now is, Where do we go from here? We have the following alternatives, as I see it:

1. We could decide that we would have nothing to do with any research program along this line and so inform our brethren at Andrews. This would mean that anything Jim Cox would wish to do would have to be done on his own, and I rather think that he would engage in some research along this line on his own anyway, because of his interest in the subject and the fact that he is

teaching in the field of the Gospels constantly.

2. We could inform the authorities at Andrews that we have decided to do this research ourselves here at the White Estate in Washington and so will not need any assistance from their faculty after all. I do not believe that anyone at Andrews would criticize us if we should decide to follow this procedure.

3. We could inform Dr. Smoot and his associates that we would like to have help from his New Testament faculty at Andrews, but we do not believe the research should be done by the chairman of that department. We could tell them that we have misgivings about Jim and in spite of the fact that certain arrangements had been made, we feel that we must look to one of his associates to do the research rather than trusting it to Jim himself.

4. We could endorse the plan which has already been agreed upon by our colleagues at Andrews, as well as Ron Graybill and myself. We could erect whatever safeguards we feel are needed to protect the interests of the White Estate. I think it was Elder White who mentioned that we might appoint a committee who would work with Jim as closely as possible in order to guarantee that the White Estate interests would be protected at all times.

I personally do not see light in any of the the first three proposals. Ideally, possibly we should do the research here in our own office. But we simply are not able to do this because of lack of adequate personnel. We simply have no one in the office who could drop what he is now doing for six months in order to meet the demand which has really been thrust upon us without our invitation.

The only alternative which seems sensible to me is the last one. It will cost the White Estate nothing for Jim's time, and I do believe that we can stay close enough to him so that the conclusions he arrives at would be essentially the same as the conclusions we would come to were we doing the work ourselves. We could ask Jim to make a report every two or three weeks to a committee composed of people like Tom Blincoe, Roy Graham, Dr. Murdoch, Dick Schwartz, and Raoul Dederen. Possibly Dick Schwartz could be the chairman of such a committee.

After we have discussed this matter at our staff meeting on December 5, possibly we will be in a position to frame a recommendation to the Board when it meets on December 7.

With my very best wishes, I am

Sincerely,

[signed Bob]

Robert W. Olson, Secretary

RWO/nc
Enc.

Sample Comparison Exhibits

Note: Numerals in [] indicate page numbers.

The Spirit of Prophecy, Vol. 2 E. G. White 1877

[67] Christ virtually says, On the bank of Jordan the heavens were opened before me, and the Spirit descended like a dove upon me. That scene at Jordan was but a token to evidence that I was the Son of God. If you believe in me as such, your faith shall be quickened, and you shall see that the heavens will be opened, and shall never be closed. I have opened them for you, and the angels of God, that are united with me in the reconciliation between earth and Heaven, uniting the believers on earth with the Father above, will be ascending, bearing the prayers of the needy and distressed from the earth to the Father above, and descending, bringing blessings... for the children of men.

The angels of God are ever moving up and down from earth to Heaven, and from Heaven to earth. All the miracles of Christ performed for the afflicted and suffering were, by the power of God, through the ministrations of angels. Christ condescended to take humanity, and thus he unites his interests with the fallen sons and daughters of Adam here below, while his divinity grasps the throne of God. And thus Christ opens the communication of man with God, and God with man.

The Life of Christ William Hanna 1863

[108] You have heard ... on the banks of the river, the heavens opened for a moment above my head, and the Spirit was seen coming down like a dove upon me. That was but a sign. Believe what that sign was meant to confirm; believe in me as the Lamb of God, the Saviour of the world, the baptizer with the Holy Ghost, and your eye of faith shall be quickened, and you shall see those heavens standing continually open above my head — opened by me for you; and the angels of God ... that carry on the blessed ministry of reconciliation between earth and heaven, between ... believers below and the heavenly Father above ... going up and bringing blessings innumerable down, ascending and descending upon the Son of man. ... You shall see me in that ladder of all gracious communication between earth and heaven, my humanity fixing firmly the one end of that ladder on earth, in my divinity the other end of that ladder lost amid the splendors of the throne.

Night Scenes in the Bible Daniel March 1868-1870

[343] The Feast of Tabernacles was celebrated to commemorate the time when the Hebrews dwelt in tents dur-

[363] For seven successive days Jerusalem was crowded by thousands of the faithful in Israel. ... They lived

The Spirit of Prophecy, Vol. 2 (cont'd.)

ing their sojourn in the wilderness. While this great festival lasted, the people were required to leave their houses and live in booths made of green branches of pine or myrtle. These leafy structures were sometimes erected on the tops of the houses, and in the streets, but oftener outside the walls of the city, in the valleys and along the hill-sides. Scattered about in every direction, these green camps presented a very picturesque appearance.

[344] The feast lasted one week, and during all that time the temple was a festal scene of great rejoicing.

The Desire of Ages Ellen G. White 1898

[23] So Christ set up His tabernacle in the midst of our human encampment. He pitched His tent by the side of the tents of men, that He might dwell among us, and make us familiar with His divine character and life.

[83] It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall be more deeply imbued with His spirit.

Night Scenes in the Bible (cont'd.)

in booths or tabernacles of green boughs built upon the housetops, in the streets and public squares, in the courts of the temple and of private houses, and all up and down the valleys and hillsides beyond the walls of the city. The whole of Mount Zion ... was so thickly shaded with green boughs as to seem in the distance like a forest of palm and pine, of olive and of myrtle. Seven days were consecrated....

The Great Teacher John Harris 1836, (1870 ed.)

[90] He came and set up his tabernacle in the midst of the human encampment, pitched his tent side by side with our tents, to attest the presence of God, to make us familiar with his character, and sensible of his love.

Walks and Homes of Jesus Daniel March 1856

[313] Nevertheless it will do us all good, frequently and solemnly to review the closing scenes in the Saviour's earthly life We shall learn many salutary lessons, by going back in memory, and spending a thoughtful hour, in the endeavor to strengthen our faith and quicken our love at the foot of the cross.

The Desire of Ages (cont'd)

[142] "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

Here Christ virtually says, On the bank of the Jordan the heavens were opened, and the Spirit descended like a dove upon Me. That scene was but a token that I am the Son of God. If you believe on Me as such, your faith shall be quickened. You shall see that the heavens are opened, and are never to be closed. I have opened them to you. The angels of God are ascending ... and descending, bringing blessing and hope, courage, help, and life, to the children of men....

[143] In taking upon Himself humanity, our Saviour unites His interests with those of the fallen sons and daughters of Adam, while through His divinity He grasps the throne of God. And thus Christ is the medium of communication of men with God, and of God with men.

The Life of Christ

William Hanna 1863

[108] "Verily, verily I say unto you, hereafter, or rather from this time forward, ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. You have heard, that a few weeks ago on the banks of the river, the heavens opened for a moment above my head, and the Spirit was seen coming down like a dove upon me. That was but a sign. Believe what that sign was meant to confirm; believe in me as the Lamb of God, the Saviour of the world, the baptizer with the Holy Ghost, and your eye of faith shall be quickened, and you shall see those heavens standing continually open above my head — opened by me for you; and the angels of God — all beings and things that carry on the blessed ministry of reconciliation between earth and heaven ... ascending and descending upon the Son of man You shall see me in that ladder of all gracious communication between earth and heaven, my humanity fixing firmly the one end of that ladder on earth, in my divinity the other end of that ladder lost amid the splendors of the throne."

See Appendix
for further comparison exhibits pertaining to the books
The Spirit of Prophecy, volume 2
The Desire of Ages

VII

New Light from the White

The Acts of the Apostles

The groundwork for the Adventist reinterpretation of ancient history and doctrine was laid in *Patriarchs and Prophets* (1890), which thus became the cornerstone of Adventist theology and geology. Then *The Desire of Ages* (1898) was to become the keystone in the arch of Adventist New Testament Christology. Then the greatest shell game of now-you-see-it-now-you-don't was played with another book, *The Acts of the Apostles* (1911), the by-product of *Sketches from the Life of Paul* (1883) and earlier *The Spirit of Prophecy* (volume three, 1878), was to stand as a monument to the Adventist folly of the white lie.

Many Adventists have heard somewhat about the conflict over *Sketches from the Life of Paul*. It had been published in 1883 and was represented to the church and public as the greatest source of inspired information on the life of Paul since the Book of Acts was recorded by St. Luke. The preface set the tone:

The writer of this book, having received especial help from the Spirit of God, is able to throw light upon the teachings of Paul and their application to our own time, as no other authors are prepared to do. She has not suffered herself to be drawn aside to discuss theories, or to indulge in speculation. No extraneous matter is introduced. Consequently much that is contained in other books, which is interesting to the curious, and has a certain value, but which is after all little more than theory, finds no place in this work.¹

Clearly, this fast trip through Paul's sixty or so filled years was going to miss the shoals of human speculation that had stranded other writers before Ellen. In later years it was to be argued that she did not write the preface of her books and often not the introductions — which may be, but if so that destroys the argument that she was always in control and

always supervised the finished product. Either Ellen endorsed that statement or she did not; but whatever the case, the statement is helpful in examining what happened after publication.

The book ran into trouble almost at once from both within and without the church. Francis D. Nichol, Ellen's later apologist, does his best to quiet any past ill rumors and to forestall any new criticism of the prophet.² To give him the credit he deserves, perhaps he was trying to save something that could not be saved. He had trouble with his task almost from the first. Some scholars consider the defense inadequate and inaccurate.³ Indeed, some have suggested that Arthur White's name should have been included as collaborator. Nichol's *Ellen G. White and Her Critics* was written to continue the flight from reality with the legend of Saint Ellen by rearranging the facts so as to deny that Ellen was always anything but ethical in her manner of writing. One observer has said that

Nichol did not release all the vital documents in his possession. He knew of the devastating evidence in Mrs. White's letter to Bates in 1847 [concerning the closed door], but he said nothing about it.⁴

If this information is true, then what objectivity could Nichols bring to the ideas he advanced as to *Sketches from the Life of Paul*? Whether there was a threatened lawsuit or not, the book was withdrawn, each side of the debate giving different reasons for the demise. It was not available again until a facsimile reproduction was published ninety-one years afterward.

The big flap over the little book can be told simply. The method of writing followed the pattern already set, and there is no question that the material was filched from other sources. There were complaints that *Sketches* sounded a good deal like *The Life and Epistles of St. Paul* by W. J. Conybeare and J. S. Howson. Although the similarities were denied at the time, a later examination showed the criticism to have basis. Percentage comparison was used to try to minimize the fact of dependence.

A study done by H. O. Olson⁵ in the early 1940s was the basis for the material in Nichol's book defending Ellen. Olson produced pages and pages of comparisons, but reported only direct quotes or similar words. The truth is that Ellen had used the other author's material from beginning to end with little let-up. More recent comparisons indicate that paraphrasing of Conybeare and Howson's book is evident in structure, words, paragraphs, and even pages of material — almost without giving God a chance, in many cases, to get a word in edgewise.⁶ Even Ellen's local color and vocabulary are limited in some chapters.

Despite the hanky-panky in making the book, the known criticism, the ninety-year lapse, the facsimile reprint was done without change or

confession in 1974. The Trustees of the White Estate were still hailing the merits of the book in the new preface of the facsimile edition as though no lesson had been learned in the past hundred years:

One reader early noted that in its thirty-two chapters there were "many points not mentioned in the New Testament" — more than 750 of them. George I. Butler, president of the General Conference, after reading the book, wrote feelingly in the *Review and Herald*:

There are passages in it which touched our hearts most deeply, and brought the tears to our eyes. We finished its pages with an increased admiration for the character and life of this devoted apostle, and with a clear sense of the power of the religion of our Lord and Saviour to help and ennoble weak, fallen humanity. — *Review and Herald*, July 24, 1883.⁷

For a church that had always told the public that nothing should be added to the Canon, give or take a few thoughts, 750 new additions would be impressive for one book by Ellen.

H. O. Olson's earlier admission of her copy work was understandable. But as one of the insiders, he had further inside information that Nichol did not use in his book. Olson had also done a study on another author that Ellen and her group found helpful — but, as always, had not acknowledged. The paper was given the topheavy title of "Comparisons of 'The Life and Works of Paul' by Farrar and 'Sketches from the Life of Paul' by Mrs. E. G. White, To Ascertain If the Latter is Dependent on the Former." The study showed real promise. The comparisons were circulated to the church field on request, with the first page usually missing. That page said:

No careful reading and comparison of "The Life and Works of Paul" by Farrar and "Sketches from the Life of Paul," by Mrs. E. G. White, as in the case of the latter and "Life and Epistles of the Apostle Paul" by Conybeare and Howson, has been made; *but a day* was spent in an endeavor to ascertain if any part of Mrs. White's book is based on Farrar's book. I especially compared the sections of "Sketches from the Life of Paul" which had no quotations from the "Life and Epistles of the Apostle Paul."⁸

Regardless of all the lessons of the past, and as if to follow a pattern not to see, Olson continued to restrict himself, as did others who came after. No one seemed to want to recognize the stolen goods in Ellen's pawnshop, for future researchers seem to have echoed Olson when he said on the first page of his paper:

In the chapter in Volume I of Farrar's work dealing with the work in Corinth, I found two passages from which possibly *three and five words*, respectively, *had been quoted*, and in the section in Volume II, treating on Nero, I found four passages with a total of *one hundred and five words that were the same as the words found in the corresponding section in Mrs. White's book.* [Italics added.]⁹

Time and again, those included in the church's Clan Plan, rushed to judgment to save Ellen — blinding themselves to paraphrase or loose usage in here adaptations of others' material. Thus they contributed to keeping alive the white lie.

There were those of her contemporaries, however, who saw what was going on when Ellen and her group were burning the midnight oil far into the morning hours.¹⁰ Arthur G. Daniells (General Conference president of the Seventh-day Adventist Church 1901-22), when called on to explain those northern lights that often lit up others' material, gave some justification of the problem at the 1919 Bible Conference at which efforts were made to come to grips with Ellen's writings. Like so many of the clan members who still wanted to work for the system, he took the high road in his explanation:

Yes; and now take that "Life of Paul," — I suppose you all know about it and knew what claims were put up against her, charges made of plagiarism, even by the authors of the book, Conybeare and Howson, and were liable to make the denomination trouble because there was so much of their book put into "The Life of Paul" without any credit or quotation marks. Some people of strict logic might fly the track on that ground, but I am not built that way. I found it out, and I read it with Brother Palmer when he found it, and we got Conybeare and Howson, and we got Wylie's "History of the Reformation," and we read word for word, page after page, and no quotations, no credit, and really I did not know the difference until I began to compare them. I supposed it was Sister White's own work. The poor sister said, "Why, I didn't know about quotations and credits. My secretary should have looked after that, and the publishing house should have looked after it." [Italics added.]¹¹

Ellen must have learned her lesson well from Eve, who laid on the serpent all the blame for her fall. It is hard to believe, as late as 1883, in her plan or rewriting history and theology from other authors, that Ellen did not know the moral or ethical difference in such delicate areas — when, according to her, God was at her side all the time when she was doing what she was doing. If, as Ellen claimed, God was giving her continuing peekaboo information about the dirty linen of the church members, surely he must have had inside information on the niceties of giving credit when taking others' material.

Most of Ellen's later books and material came after she had been informed as to the problem with *Sketches from the Life of Paul* and after the aforementioned confession of ignorance. It is astounding that never, not even once, did she or her helpers or her church give a smidgen of credit to anyone until the 1888 edition of *The Great Controversy*. Even then, it was done in an offhand way so that it had to be improved in the 1911 edition.

Daniells did not like what he saw. But being a good politician, he had

learned to say nothing well. In 1919 he honestly expressed the following conviction:

There I saw the manifestation of the human in these writings. Of course I could have said this, and I did say it, that I wished a different course had been taken in the *compilation of the books*. If proper care had been exercised, it would have saved a lot of people from being thrown off the track. [Italics added.]¹²

But proper care was not exercised. In fact, the claims for Ellen and her writings became even more widespread and extreme, and people to this day are still being "thrown off the track."

But it was more than *Sketches from the Life of Paul* that Daniells was having trouble with. In the same 1919 Bible Conference he was to tell those present (most of whom revealed tortured minds over the view of Ellen's infallibility and plagiarism) that he had seen other problems in other books:

In Australia I saw "The Desire of Ages" being made up, and I saw the re-writing of chapters, some of them written over and over and over again. I saw that, and when I talked with Sister Davis about it, I tell you I had to square up this thing and begin to settle things about the spirit of prophecy. If these false positions had never been taken, the thing would be much plainer than it is today. What was charged as plagiarism would all have been simplified, and I believe men would have been saved to the cause if from the start we had understood this thing as it should have been. With those false views held, we face difficulties in straightening up. We will not meet those difficulties by resorting to a false claim. [Italics added.]¹³

Daniells was not talking about "verbal inspiration," as some would have people believe. He knew, as others before him had known, how some of those around Ellen had been using editorial privilege and taking license to incorporate some of their own thoughts. Ellen was not in control all the way. He had seen her drop the reins and have less control as time went on. He relates his concern:

I visited her once over this matter of the "daily," and I took along with me that old chart. . . and laid it on her lap, and I took "Early Writings" and read it to her, and then I told her of the controversy. I spent a long time with her. It was one of her days when she was feeling cheery and rested, and so I explained it to her quite fully. I said, "Now here you say that you were shown that the view of the 'daily' that the brethren held was correct. Now," I said, "there are two parts here in this 'daily' that you quote. One is this period of time, the 2300 years, and the other is what the 'daily' itself was."

I went over that with her, and every time, as quick as I could come to that time, she would say, "Why, I know what was shown me, that that period of days was fixed, and that there would be no definite time after that. The brethren were right when they reached that 1844 date."

Then I would leave that, and I would go on about this "daily." "Why," she said, "Brother Daniells, I do not know what that 'daily' is, whether it is

paganism or Christ's ministry. That was not the thing that was shown me." And she would go into that twilight zone right away.¹⁴

There are those who believe that Daniells got himself in hot water by trying to slow the legend of Ellen and that he was removed from office by the true believers in 1922 in part because of the rumors of his lack of faith in Ellen and her writings.¹⁵ This may or may not be a correct interpretation of events. Nevertheless, one by one, those who knew Ellen best, and were the closest to her in the real world, were often disciplined when they could not follow her writings into the unreal world, where her fiction was regarded as fact and her fantasy as truth. Ellen did not demand that all see what she saw, but it was necessary that they *believe* that she saw what she said she saw.

But the immensely important part of the finger playing was that no one should come to see *where* she saw what she said she saw. The real trick was to convince one and all that the merchandise she was selling was mostly new and firsthand. With Ellen's help, the church sold this white lie to themselves and all others who would buy — and has continued to sell down to today. With new material being released at an alarming rate, showing that the merchandise was and is substantially secondhand or even thirdhand, Ellen is in the position of being in a large degree a compiler of others' material rather than an author or an entrepreneur of new or divine goods.

In the light of the 1919 Bible Conference material, which was released only in recent years — not in good faith by the White Estate, but by private parties — it would be foolhardy to argue as some do that no one knew what was going on in the Ellen closet of writings; for if they had known, they would have told others about it.

Actually, there *were* people who did tell. But those who did, have not been rewarded for their efforts: Stewart, Sadler, the Kelloggs, Ballinger, Canright, Colcord, Smith, and Daniells, among them. Later Ellen's assistants — Fannie Bolton, niece Mary Clough, and even her staunchest and longest editorial worker, Marian Davis — would be revealed as concerned and nervous over their involvements in Ellen's copy work. Still later we would learn that the concerns of Lacy, Prescott, and others were also ignored and their questions left to puzzle and tempt the inquiring minds of today.

One by one, each was brought into line by a "rebuke," a "testimony," counsel, confrontation, and their witness minimized.¹⁶ As Uriah Smith had found out before them, it did not pay to rummage around too much in Ellen's pawnshop and look at the labels on her merchandise to see if they were firsthand or second. Some who did were silenced, shifted from place to place, or rejected as unfit for God or his work. Ellen and her "true believers," the keepers of the keys, having invented the closed door idea in 1844, were determined to keep it closed to all

but those who would swear that they believed that Ellen and Ellen alone had seen what she had seen, and no one, but no one, had ever seen before. She would affirm that she had neither seen nor read Milton's *Paradise Lost*.¹⁷

I know the light I received came from God, it was not taught me by man.¹⁸
I did not read any works upon health until I had written *Spiritual Gifts*.¹⁹
My views were written independent of books or the opinions of others.²⁰

Never did Ellen bring herself to acknowledge human influences in her writings. Never were those who saw things differently allowed their admission of what they knew or saw — the basis of all change for the better. The legend had to be maintained that God and Ellen were so close that nothing could ever come in between. And Ellen White helped to foster and maintain that legend. Those who voiced concern about what they saw were considered "soft" on Ellen and dealt with accordingly. The list of those who received word of God's displeasure through Ellen's pen is long.²¹

Even today, effort is being made to keep teachers and leaders of local churches, by oath, from expressing reservation concerning Ellen and her writings. An example of that type of oath sent out to church members October 3, 1980, follows:

This letter was recommended by the board of elders of the Aurora church to be sent each member. Please read carefully.

Dear Members:

The Aurora church is a member of the sisterhood of churches of the Colorado Conference of Seventh-day Adventists. It was organized to preach the gospel and uphold the teachings of the Seventh-day Adventist church. The church is warned in Scripture to "take heed" concerning individuals or teachings that might come in that would disrupt the unity or draw members away from the beliefs of the church.

The Seventh-day Adventist church does not have a creed, but it does have a statement of beliefs that have been adopted as the basis for their existence. The statement of beliefs was reaffirmed at the recent General Conference [1980]. More recently, the leaders and scholars adopted a consensus statement which gave strong support to the official church position on teachings regarding the sanctuary and the prophetic ministry of Ellen G. White.

To preserve unity and to maintain order, the Aurora church must ask that those in positions of leadership and teaching ministry subscribe to the fundamental beliefs of Seventh-day Adventists. If a teacher or leader cannot conscientiously do this at this time, we ask that they voluntarily resign from their office. We ask this in a spirit of love, believing that this would be the Christian response on the part of a person finding themselves out of harmony with church teachings.

We recognize that God has given certain gifts to individuals and we are trying to make use of these gifts to God's glory. We hope that each of our leaders and teachers will acknowledge their loyalty to the church and its teachings and would continue in their duties.

17. The Gift of Prophecy

One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, *her writings are a continuing and authoritative source of truth and provide for the church* comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. [Italics added.]²²

This letter perhaps more than any other single document, shows how necessary it has been and continues to be that the church use force and pressure to maintain Ellen's position in the church. It also makes clear that the Adventist heaven is an Ellen G. White heaven and that those going will have to buy their ticket from the church's holy concessions sold at Ellen's pawnshop.

Yet never once, even in the interest of fairness or honesty, was anyone credited with input concerning the writings the church now promotes as "the spirit of prophecy." The mechanics were sometimes mentioned, but outside influence was always denied.²³ The only statement of any substance that the church has ever pointed to was the one that was put in the introduction of the revised edition of *The Great Controversy* in 1888 and later in the 1911 edition. John Harvey Kellogg seemed to have the real answer for that act when he said:

They went right on selling it, but they changed the preface in the next edition [1888] so as to give a little bit of the loophole to crawl out of, giving a little bit of a hint in it, in a very mild and rather in a hidden way that the author had also profited by information obtained from various sources as well as from divine inspiration. That is my recollection. I remember I saw the correction and I didn't like it. I said, "That is only a crawl out, that is simply something put in so that the ordinary reader won't discover it at all but will see the larger statements there of special inspiration; so they will be fooled by that thing."²⁴

As the story unfolds year after year, and decade after decade, more and more church leaders, personal friends, assistants, and others caught on to the fencing game Ellen and her group were playing, but when they stepped forward to witness for what they saw, or ask questions about what they did not understand, they were shot down.

Fannie Bolton, one of Ellen's editorial assistants was one case. She was employed for her recognized talent. But several times, conscience-stricken over what she saw and was being asked to do, she went to persons of substance to tell her story and try to get some

answers to what she felt was not appropriate. One such person to whom she went was Merritt G. Kellogg, and he wrote about the experience:

Said Fanny, "Dr. Kellogg, I am in great distress of mind. I come to you for advice for I do not know what to do. I have told Elder Starr [Geo. B.] what I am going to tell you, but he gives me no satisfactory advice." "You know," said Fanny, "that I am writing all the time for Sister White. Most of what I write is published in the *Review and Herald* as having come from the pen of Sister White, and is sent out as having been written by Sister White under inspiration of God. I want to tell you that I am greatly distressed over this matter for I feel that I am acting a deceptive part. The people are being deceived about the inspiration of what I write. I feel that it is a great wrong that anything which I write should go out as under Sister White's name as an article specially inspired of God. What I write should go out over my own signature, then credit would be given where credit belongs." I gave Miss Bolton the best advice I could, and then soon after asked Sister White to explain the situation to me. I told her just what Fanny had told me. Mrs. White asked me if Fanny told me what I had repeated to her, and my affirming that she did she said, "Elder Starr says she came to him with the same thing." "Now," said Sister White with some warmth, "Fanny Bolton shall never write another line for me. She can hurt me as no other person can." A few days later Miss Bolton was sent back to America. From that day to this my eyes have been open. M. G. Kellogg.²⁵

The White Estate likes to tell that there is proof available that indicates that Fannie was emotionally unstable. Why wouldn't she be, considering the influences and pressures on her? Some of them show up later in her "confession." Under Ellen's system of employer-employee relationship, one was not fired outright without God being active on the labor board. Elder Starr tells how such separations came about:

I then retired to my room and earnestly prayed over the matter, asking for further light from the Lord, and direction as to how to reach the real root of the difficulty. On leaving my room I passed Sister White's doorway, and door being ajar, she saw me and called me into her room, saying, "I am in trouble, Brother Starr, and would like to talk with you."

I asked her what was the nature of her trouble, and she replied, "My writings, Fanny Bolton" — just four words. I then asked her what the trouble was with Fanny Bolton and her writings.... She said, "I want to tell you of a vision I had about 2:00 o'clock this morning. I was as wide awake as I am now, and there appeared a chariot of gold and horses of silver above me, and Jesus, in royal majesty, was seated in the chariot. I was greatly impressed with the glory of this vision, and asked my attending angel not to permit the vision to pass away until I had awakened up the entire family. He said, 'Do not call the family. They do not see what you see. Listen for a message.' Then there came the words rolling down over the clouds from the chariot from the lips of Jesus, 'Fanny Bolton is your adversary! Fanny Bolton is your adversary!' repeated three times. Now," said Sister White, "I had this same vision about seven years ago, when my niece, Mary Clough, was on my writings. [She said,] 'Aunt Ellen gives me the writings in the

rough and I put the polish on, but get no recognition for it. It all goes out signed *Ellen G. White*.”²⁶

No modern striker had less of a chance with God doing the negotiating on that labor board. (Evidently, these were such high-level negotiations that they couldn't even be entrusted to one of the subordinate angels.) In any case, in those days it was the same as now: when the umpire says you're out — *you're out!*

One of the interesting asides of this affair seems to be that of Mary Clough, Ellen's niece. She had often been praised for her work when she was with Ellen. It was recorded by Ellen of her:

Mary is a good help. I appreciate her....²⁷ She does well with my copy....²⁸ I prize Mary more and more every day....²⁹ Mary is hard after me. She gets so enthusiastic over some subjects, she brings in the manuscript after she has copied it, to read to me. She showed me today quite a heavy pile of manuscripts she had prepared. She viewed it quite proudly....³⁰

But like Fannie, Mary too had fallen from grace and been sacked — again by God. It just goes to show that (even in those days) when you're hot you're hot, but when you've cooled down (that is, you've seen too much of what Ellen was seeing and where she was seeing it), you're out.

Even with all the observations about Ellen's copying coming in to Washington, D.C., on the hotline, the official position was, and is, that even if it were found that Ellen had copied everything from Conybeare and Howson, she had not been influenced by what she reconstructed in her own words with God's help. As late as 1959, in a series of articles, grandson Arthur was still renewing the pledge for Grandmother:

As the years advanced, the charge shifted to that of Mrs. White's being influenced in the messages she bore. Some suggested that the messages reflected the opinions and views of her associates. It would not be strange, they said, if some of Mrs. White's messages reflected the opinions of others, inasmuch as she was surrounded by strong leaders. Some who received messages of reproof asked in their hearts or openly, “Who has been talking with Sister White?”³¹

It is hard to believe that grandson Arthur did not know who was “talking with Sister White.” As the keeper of the keys of the vault, he must have known what evidence was available to help give the answer. But he went on to tell why he dare not:

If the messages borne by Ellen G. White had their origin in surrounding minds or influences; if the messages on organization can be traced to the ideas of James White or George I. Butler; if the counsels on health had their origin in the minds of Drs. Jackson, Trall or Kellogg; if the instruction on education was based upon ideas of G. H. Bell or W. W. Prescott; if the high

standards upheld in the Ellen G. White articles and books were inspired by the strong men of the cause — then the Spirit of Prophecy counsels can mean no more to us than some very good ideas and helpful advice!³²

How true. It is interesting to speculate on why Arthur chose the names that he did, for the Adventist grapevine had been buzzing for some time with names of contributors to Ellen's writings, including the names he gave. H. Camden Lacey had written:

And why do we not more generally speak of Him [the Holy Spirit] in that way, as does our Authorized translation, and the Early Writings of Sr. White, until she came under the influence of her husband and other of the pioneers?³³

Again, it must be remembered that leaders in the church knew that Lacey had inside information concerning the forming of some of the books; and in his letters to Leroy E. Froom, he had written in 1945:

But he [W. W. Prescott] insisted on his interpretation, Sr. Marian Davis seemed to fall for it, and lo and behold, when the “Desire of Ages” came out, there appeared that identical teaching on pages 24 and 25, which, I think, can be looked for in vain in any of Sr. White's published works prior to that time!³⁴

There are those who would question the accuracy of Lacey's memory on such matters, but in the end his memory must stand up against the memory of Grandson Arthur, or any other member of the White Estate. They were not there when the event took place. Even though Arthur was not trained in modern psychology nor prepared as a deep theologian, he did know that he had been given the task of guarding those concessions of his grandmother's and he had no desire to lose that heavenly franchise, for himself or his church. He was not alone in his protection of that heavenly image. In the second part of his articles, he quotes Grandmother Ellen as saying:

I have not been in the habit of reading any doctrinal articles in the paper, that my mind should not have any understanding of anyone's ideas and views, and that not a mold of any man's theories should have any connection with that which I write.³⁵

A reasonable person with average intelligence and a modest education can see that something has to give. An independent comparison of *Sketches from the Life of Paul* with the authors that Ellen White used would give enough evidence for even her staunchest supporters to conclude that things equal to the same thing are equal to each other, including theology.³⁶ But Arthur is not a mathematician. So without that discipline's restriction he could write:

These statements made by Mrs. White herself and those close to her are forthright, positive, and unequivocal, and should forever remove any questions as to whether or not the E. G. White writings may have been influenced by her secretaries. Mrs. White was not influenced by those about her nor were her writings tampered with. Her messages were not based on the ideas of those close to her, nor upon information others may have given her.³⁷

Those incredible statements should have removed forever all questions — but they didn't. More were to come and in faster sequence. The position of the Adventist Church changed in the 1970s. To save itself from the effects of the mounting evidence that Ellen did indeed copy, did indeed cover up that fact, and did indeed have others influencing her, the church now said, in effect — so what? Copying was nothing new. Like Ellen after them, most of the Bible writers also copied others and were influenced by others. It is clear from that line of reasoning that the church and grandson Arthur had established in their thinking that Ellen had long ago become first among equals.

The audience to which Arthur was appealing in the *Review* was a captive audience. They were not aware, when they read about *Sketches from the Life of Paul*, that previous to *Sketches* Ellen had already drawn freely from other authors in her earlier version of the life of Paul (volume three of *The Spirit of Prophecy*).³⁸ In the preface of the reprint of 1974, the wary might have stumbled across a little jewel of a statement hidden there, but not too many were wary in the 1870s, inasmuch as that acknowledgment was to come ninety-one years after the fact.

A high degree of scholarship is not needed to detect Ellen's formula for using other authors in the forerunner of *Sketches from the Life of Paul*. A degree of something else is demanded, though, to understand how — after hobnobbing, so to speak, with writers such as Conybeare and Howson, Farrar, March, Harris, McDuff, and who knows how many others — she could maintain with a straight face that she was not influenced by them, when their padding was sticking out all over. Whether or not *she* was influenced is now secondary, the *primary* matter being that *the church and all its members* were certainly influenced by those she copied from (and were misled as to the facts of the matter). And the church at large continues to be thus influenced through the ideas, words, sentences, paragraphs, and even pages of the material that is not as it has been represented.

Even H. O. Olson, who had the task of deflecting criticism coming from those who knew how Ellen had gathered from others for her *Life of Paul*, admitted:

Even though one can find considerable paralleling in the two books, it is evident that their objectives are not the same.³⁹

Who said their objectives were supposed to be the same? Somehow the housekeepers of the White Estate had “misplaced” that front page of Olson's research on part of the book, and didn't surface publicly until the January 1980 Glendale Committee met to study comparisons with sources — and an Olson of another generation informed the group that his uncle was the one who did the earlier study.⁴⁰ Whatever shortcomings that study had, it was the study used by Nichol in his defense of Ellen, a book that had started the church down the winding road of percentages.

On the missing front page that few had ever heard of, much less seen, H. O. Olson had said:

No careful reading and comparison of “The Life and Work of Paul” by Farrar and “Sketches from the Life of Paul,” by Mrs. E. G. White, as in the case of the latter and “Life and Epistles of the Apostle Paul,” by Conybeare and Howson, has been made; but a day was spent in an endeavor to ascertain if any part of Mrs. White's book is based on Farrar's book.⁴¹

Perhaps if H. O. Olson had not been so frank and open, his paper would have had wider circulation. He conceded the limitations of his study. As many would do from his day to the present, he was looking for words and direct quotations — not paraphrasing or thought adaptation. That paper, which might have been done on a leisurely Sunday afternoon, for fun and games, was taken as a solid defense in the wall of the white lie that would fence out challenges for another forty years.

The sequel of the story, however, is more remarkable than its beginning. With the temporary demise of *Sketches from the Life of Paul* and the expansion of *The Spirit of Prophecy* series to the larger Conflict Series, it was necessary to resurrect Paul from his burial in *Sketches*. Ellen herself expressed this desire in 1903 when she wrote:

I think that a new edition of the *Life of Paul* should be published. I shall make some additions to this book, however, before it is republished.⁴²

She was now in her seventies and Nature had begun to bank the coals of the fires of her life. In fact, by the time *The Acts of the Apostles* appeared in 1911, she was about eight-four.⁴³

It may have been a new edition that was born, but the padding was the same. By now, however, Ellen had been promoted to a supervisory capacity and was only acting as God's overseer. The Estate makes an interesting admission in *Life Sketches of Ellen G. White*:

By the close of 1910 Mrs. White had given full consideration to all the problems connected with the reset edition of “Great Controversy.” That task having been completed, she found time to *supervise* the revision of “Sketches from the Life of Paul,” and add several chapters on the life work

and the writings of the apostles of the early Christian church. This matter was published in 1911, under the title, “The Acts of the Apostles.” [Italics added.]⁴⁴

There really wasn’t much to oversee. In some cases the original material was rearranged, a few more authors were added, and some of the more obvious copying was toned down with more Bible texts.

But a new dimension had been added. The experts were called in to do a cosmetic job on the old figures. Thus it would be difficult thereafter to link *The Acts of the Apostles* with its forerunner, *Sketches from the Life of Paul* or its predecessor, volume three of *The Spirit of Prophecy*. Careful study and comparison of the three books in the order of their production shows a great deal of imagination and creative evolution — all of it capable of being done by man, not God. Volume three of *The Spirit of Prophecy* showed little original theology. *Sketches from the Life of Paul* added material from more authors but had no more originality — and no acknowledgment of increased dependence on other writers.⁴⁵

The final edition of *The Acts of the Apostles* was an interweaving of materials by a “consortium” of conspirators. Bible texts were substituted for some of the matter previously copied. Obvious details of paraphrasing were diluted and limited. But a new master entered the arena of inspiration. To the life of Paul had been added the life of Peter. This outside the family of Conybeare and Howson, Farrar, March, and McDuff introduced additional chapters that showed help from John Harris, who in 1836 had published a series of five essays in a book entitled *The Great Teacher*, which had great promise and sold well.⁴⁶

The Great Teacher was unlike anything Ellen and her group had used before. Most of the former writers had followed rather closely the Scripture narrative. This had helped the Estate in arguing against criticism of Ellen’s copying. The line was that even if some similarities did seep through from the authors used, those similarities were only coincidence, inasmuch as both the material copied and the person copying were following the Bible narrative, and perhaps the same marginal references, and perhaps the same Bible dictionary, and perhaps, perhaps, perhaps.⁴⁷

But this Harris was no perhaps! A comparison of the introduction of *The Great Teacher* with volume six of *Testimonies for the Church* is shown:

E. G. White

They must study Christ’s lessons and the character of His teaching. They must see its freedom from formalism and tradition, and appreciate the originality, the authority, the spiritual-

John Harris

The book contains five Essays of considerable length, and on the following important topics: — I. *The Authority of our Lord’s Teaching*. II. *The Originality of our Lord’s Teaching*.... III. *Spirituality*

ity, the tenderness, the benevolence, and the practicability of His teaching.⁴⁸

our Lord’s Teaching. IV. *The Tenderness and Benevolence of our Lord’s Teaching*. V. *The Practicalness of our Lord’s Teaching*.⁴⁹

Harris and *The Great Teacher* had appeared in Ellen’s works before, but, as in other cases, without credit or recognition. Material from his book had been found very useful in the rewriting of *The Desire of Ages* in 1898. Scores and scores of times Harris and his essays leave their mark on *The Acts* and *The Desire* and Ellen and her church. Some of the sweet sayings that ring the Adventist bell were chiming for Harris, not Ellen. Without such statements from Harris as

He designed the church to be his own *peculium*; it is the only fortress which he holds in a revolted world; and he intended, therefore, that no authority should be known in it, no laws acknowledged, but his own.⁵⁰

the introductions of *The Acts* and *The Desire* would have been as flat as they were in their respective forerunners, where such introductions were missing altogether — which showed what God could do with a little help.

But the use of Harris and *The Great Teacher* did not stop with just the introductions of these two books of Ellen. Later, *Fundamentals of Christian Education*, *Counsels to Teachers*, and *Education* would feature Ellen all the way — and few people would know that Harris was really the show-stopper.⁵¹ If the statements of Harris were abstracted from any of the five books and placed in another location of another book, the continuity of the thoughts would not be disrupted in any case. The statements have no relevance or value in their context or setting except as they are given some sort of value by the reader. Inasmuch as they do not follow any Bible narrative or set order, they can be used as they are often used — anywhere, at anytime, by anybody, to say anything to establish any point.

It has been suggested that W. W. Prescott, the educational genius of Adventism,⁵² had a great interest in Ellen and her material and writing. Harris is much more his style of reading and thinking than it is Ellen’s, for Harris is unlike anyone else on her extensive list.⁵³ In later years the White Estate made an interesting admission as to Prescott’s involvement in the production of *The Desire of Ages*. A paper released by Robert Olson and later articles by Arthur White in the *Review* stated that Prescott did have something to do with the “correction” of grammar in *The Desire of Ages*.⁵⁴ Those statements plus the Lacey letter, fairly well link Harris and Prescott with the chain of events.

One further note of interest is that when Professor Prescott’s college textbook, *The Doctrine of Christ*, is compared with Harris and his mate-

rial (copied from the first few chapters of *The Desire of Ages*), all three show remarkable similarity, with Harris coming out a fast first, Ellen a distinct second, and Prescott's textbook a slow third, but still in the running.⁵⁵ Such a close finish might explain why the professor was so concerned that the material lifted from Harris and handed to the "fences" of the church was to show up later in Ellen's pawnshop and sold as God's merchandise.⁵⁶

To anyone standing off at a distance, it is obvious that the "borrowing" was all done with mirrors — but not focused to reflect Harris, or March, or Conybeare and Howson — or even to reflect God. The final work was hung in the Adventist hall of fame to reflect Ellen's work and authority as given to the Adventist church by its leaders and theologians. The final five books of the Conflict Series were to stand as Ellen's (and thus God's) and Adventism's lasting and authoritative contribution to geology, theology, Christology, and eschatology. Adventists believe and teach, whether officially or unofficially, that Ellen's "inspiration" (or genius) and the ability to reassign the facts of history and to predict the events of the future, is of unquestionable authority. The 1980 General Conference of the Seventh-day Adventist Church, the defrocking of Desmond Ford in Colorado later that summer, the steady denial of the facts of present-day research of Ellen White's copy program throughout her lifetime, the insistence that what fault may be found with her life and method can be equaled in the experiences of Bible writers — all indicate that she is the final, infallible interpreter of all Adventist faith and practice.

However, there have been cracks in the Adventist mirror. The strong stand of the Adventist administration has not caught on in the world at large. It has not even been accepted by the church at large. *Ellenology* is an American phenomenon. Most of the body of believers in Adventism are outside the United States and have not had her writings in total or do not care to use them, or at least interpret them somewhat different from the way the American adherent does. Even those true believers who leave the shores of America tend to adapt themselves to a non-Allen influence in the affairs of the church and their personal lifestyle, only to change back again when they return to Ellen land. Often the sign of this shift is the wedding ring, forbidden by Ellen's instruction in the United States for both clergy and members alike. Ellen had made the absence of a ring the mark Adventism in America when she wrote:

Some have had a burden in regard to the wearing of a marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. Let the minister's wives have the golden link which binds their souls to Jesus Christ, a pure and holy character, the true love and meekness and godliness that are the fruit borne upon the Christian tree, and their influence will be secure anywhere. The fact that a disregard of the

custom occasions remark, is no good reason for adopting it. Americans can make their position understood by plainly stating that the custom is not regarded as obligatory in our country. We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married.⁵⁷

The discussion of this prohibition has caused more heat than light in the deliberating bodies of the church for decades, with God losing out if he was the author, for most of the churches have loosened the ban to permit the band to be worn. Otherwise much of the talent of the church would be outside the pale of grace and the use of the church. It is still difficult for the church pastors and evangelists to baptize members with the ring on, and often a piece of tape is used to hide the fact. It would appear that there are even ways to circumvent Ellen and her God.

Confession, the beginning of beginnings, is an unnatural act — an admission of guilt, of wrongdoing, and of human design out of harmony with man's ethics or God's moral laws. When confession comes from the *mind*, it is helpful for external purposes. When it comes from the *heart*, or soul, it is helpful for inner purposes. Whatever the case, it can have either short-term or lasting effect, depending on the circumstances. It is always wasted, however, when it is too late and when it is forced or extracted long after there is widespread knowledge of the facts that cause the need for confession. Such seems to be the case in the matter of Arthur White and his January 18, 1981, paper, "The Prescott Letter to W. C. White."

True to the methodology of the White Estate staff, Arthur seeks in his paper to belittle, or subtly smear, Prescott, mainly because of Prescott's letter to W. C. White, his connections with Grandmother Ellen, and the acknowledged help that he gave her writings. The charge of pantheistic leanings is made against Prescott the same as it was against Waggoner and Kellogg. Perhaps because of lack of proof, Arthur does not spell out the details of his charges but uses such expressions as "a hint in this," "later statements seem to imply this," "seemed confused," "with only a half-hearted dedication," and the "results were only modestly successful."⁵⁸

It is in his apology for what the White Estate, with him as its head, did not do to correct misconceptions about Ellen's writings that Arthur White lets down his guard and opens the door enough so that a little light comes through. As though fearful that those who know, or may hear about, might gain true insights, he says:

These facts are such that a biased mind or unscrupulous or highly critical researcher can seriously misconstrue and misuse. What follows is written

with the hope, and prayer, and the earnest request the the information be employed fairly and judiciously.

And why presented reluctantly? Because good men of unquestioned integrity were involved; trusted, dedicated men in high positions of church leadership, men who deserve to be remembered with honor and admiration, and most of all, because what took place was done inadvertently and unwittingly. *We are not discussing a cover-up, but rather an accident in which some were badly hurt.* [Italics added].⁵⁹

Then comes the confession:

But it was not until three or four years ago, when the minutes of the meetings of the Bible and history teachers in 1919 were uncovered and made public, that I was aware of the 1919 meeting.⁶⁰

And again, further on:

Now it is true that the intensive work in a study of the relationship between portions of certain E. G. White books and the writings of commentators and historians *has disclosed a wider use by Ellen White of other writings, than either the White Estate or present church leaders were aware of.* The staff down through the years has been much too small and too busy in meeting the demands upon it to give time to probing for answers to questions now being asked.⁶¹

Where had poor Arthur been all these years when those "probing" questions were being asked over and over again?

His paper could suggest that, if he was indeed unaware of the probing of the 1919 Bible Conference (which some consider to have been one of the most important and revealing meetings of Adventism) and unaware of Ellen's extensive copywork in the making of her books, then perhaps he might be ignorant of a lot more facts concerning Grandmother Ellen.

Despite these inconsistencies and problems of ethics, it cannot be denied that Ellen had made it to the top, and made it big, with her writings. In the Adventist system, she had redesigned the past, glossed over the present, and added exotic colors to the future. That future, as detailed in Adventist eschatology, is found in Ellen's book *The Great Controversy* — itself the greatest controversy of all her writings.

References and Notes

1. Ellen G. White, *Sketches from the Life of Paul* (Washington: RHPA, 1883; facsimile reproduction, 1974), preface, pp. 7-8.
2. Francis D. Nichol, *Ellen G. White and Her Critics* (Washington: RHPA, 1951), chaps. 28 and 29.
3. Glendale Committee, "Ellen G. White Sources," tapes (28-29 January 1980). Donald R. McAdams and others have been aware that the work of Nichol is inadequate. See also Ronald D. Graybill's paper presented at the Northern California Conference Workers' Meeting, March 1981.
4. Robert D. Brinsmead, *Judged by the Gospel* (Fallbrook, CA: Verdict Publications, 1980), p. 158.
5. H. O. Olson, "Comparison of *The Life and Epistles of the Apostle Paul*, by Conybeare and Howson, and *Sketches from the Life of Paul*, by Ellen G. White" (Washington: EGW Estate).
6. See Appendix, Chapter 7 Comparison Exhibits.
7. EGW, *Sketches from the Life of Paul*, preface of the 1974 facsimile edition.
8. H. O. Olson, "Comparison of *The Life and Work of St. Paul*, by Farrar, and *Sketches from the Life of Paul*, by Mrs. E. G. White, to Ascertain If the Latter Is Dependent on the Former" (Washington: EGW Estate).
9. Ibid.
10. Many statements appear throughout her lifetime as to when, during a twenty-four-hour day, Ellen White worked at her writing. In 1882 she wrote a lengthy epistle (published later in volume five of the *Testimonies*, pp. 62-84, and also, in part, in *Selected Messages*, bk. 1, p. 27) in which are such statements: "I have been aroused from my sleep...and I have written, at midnight. ...I arose at three o'clock in the morning to write to you." These and other such statements commonly used by her leave no doubt that she did a good deal of writing at night.
11. [Bible Conference], "The Bible Conference of 1919," *Spectrum* 10, no. 1 (May 1979): 23-57.
12. Ibid., p. 52.
13. Ibid., p. 51.
14. Ibid., p. 35.
15. Bert Haloviak, "In the Shadow of the 'Daily': Background and Aftermath of the 1919 Bible and History Teachers' Conference," paper presented at the meeting of Seventh-day Adventist Biblical Scholars, New York City, 14 November 1979.

16. Ingemar Linden, *The Last Trump*, p. 203. Linden's footnote 78 (with reference to the controversy between Uriah Smith and the Whites) states: "In 1870 J.W. [James White] had a thorough 'purging' of the headquarters church. The aim of the reorganization was to give the Whites a better control over the church. One of the oldtimers, G. W. Amadon (1832-1913), has given the historian much valuable information in his diaries," Amadon Diary 1870-73, Andrews University Library, Heritage Collection.

17. See Chapter One for background.

18. EGW to Bates, 13 July 1847, MS B-3-1847 (Washington: EGW Estate). Arthur L. White quoted by Robert D. Brinsmead in *Judged by the Gospel*, p. 160.

19. EGW, "Questions and Answers," *Review*, 8 October 1867, p. 260.

20. Arthur L. White, "Who Told Sister White?" *Review* (21 May 1959), p. 7. EGW is quoted from Ms. 7, 1867.

21. Linden, Brinsmead, Winslow, *passim*. Reference to H. Camden Lacey is made in the tapes of the 28-29 January Glendale Committee.

22. [Seventh-day Adventist minister] in letter to members of Aurora, Colorado, church, 3 October 1980.

23. Arthur L. White, "Who Told Sister White?" *Review* (14 May 1959).

24. [John Harvey Kellogg], "An Authentic Interview," pp. 33-34.

25. M[erritt] G. Kellogg, [handwritten] photocopied statement of ca. 1908.

26. [George B. Starr], quoted in "Statement Regarding the Experiences of Fannie Bolton [ca. 1894] in Relation to Her Work for Mrs. Ellen G. White," (Washington: EGW Estate, DF 445), p. 8.

27. "Ellen G. White's Writings [letters] on the Life of Christ," Ms. 683, EGW to JW, 4 April 1876. (Washington: EGW Estate, 22 January 1979.)

28. *Ibid.*, p. 2. (EGW to JW, 7 April 1876).

29. *Ibid.*, p. 3. (EGW to Lucinda Hall, 8 April 1876).

30. *Ibid.*, p. 3. (EGW to JW, 16 April 1876).

31. Arthur L. White, "Who Told Sister White?" *Review* (14 May 1959), part 1, p. 6.

32. *Ibid.*

33. H. Camden Lacey to Arthur W. Spalding, 5 June 1947, p. 3.

34. H. Camden Lacey to Leroy E. Froom, 30 August 1945, pp. 1-2.

35. Arthur L. White, "Who Told Sister White?" *Review* (21 May 1959), pt. 2, pp. 7-8.

36. See Appendix, Chapter 7 Comparison Exhibits.

37. Arthur L. White, "Who Told Sister White?" *Review* (21 May 1959), pt. 2, pp. 8-9.

38. See Appendix, Chapter 7 Comparison Exhibits on *The Spirit of Prophecy*, vol. 3.

39. H. O. Olson, comparisons of EGW's book on Paul with Farrar's and with Conybeare and Howson's books on Paul.

40. Glendale Committee on EGW Sources, 28-29 January 1980, tapes.

41. H. O. Olson's comparisons of EGW book on Paul with Farrar's and with Conybeare and Howson's books on Paul.

42. E.G.W. *Sketches from the Life of Paul*, facsimile reproduction of the 1883 ed., second page of preface, 1974 edition.

43. [Bible Conference], "The Bible Conference of 1919," *Spectrum* 10, no 1 (May 1979), p. 35. Arthur Daniells recounts effort to communicate with EGW, commenting, "And she would go into that twilight zone right away."

44. EGW, *Life Sketches of Ellen G. White*, p. 434.

45. See Appendix, Chapter 7 Comparison Exhibits.

46. John Harris, *The Great Teacher* (Amherst: J. S. & C. Adams, 1836; Boston: Gould and Lincoln, 1870).

47. Raymond F. Cottrell and Walter F. Specht, "The Literary Relationship between *The Desire of Ages*, by Ellen G. White, and *The Life of Christ*, by William Hanna," 2 parts, photocopied (Loma Linda University Library, Archives and Special Collections, 1 November 1979), pt. 1, *passim*. See also my chapter six, "Sources from Which She Drew, More or Less."

48. EGW, *Testimonies for the Church*, vol. 6, p. 160.

49. Harris, *The Great Teacher*, p. 18.

50. *Ibid.*, pp. 157-58.

51. See Appendix, Chapter 9 Comparison Exhibits.

52. *SDA Encyclopedia*, Commentary Series, vol. 10, s.v. W. W. Prescott. Prescott was involved in much of Adventist history from 1880 to 1930 (including the John Harvey Kellogg controversy).

53. EGW Estate, "Books in the E. G. White Library in 1915," (Washington: EGW Estate, n.d.), DF 884. This seventeen-page inventory of books "On Shelves in E. G. White Study and in the Office and Vault" includes nearly four hundred titles, a number of them multi-volume sets. More recently an informative list has been prepared by Ronald D. Graybill and Warren H. Johns, "An Inventory of Ellen G. White's Private Library, July 29, 1981, draft" (Washington: EGW Estate, 1981).

54. Arthur L. White, "The E. G. White Historical Writings," a series of seven articles published in the *Adventist Review*, from 12 July 1979 through 23 August 1979.

55. W[illiam] W[arren] Prescott, *The Doctrine of Christ* (Washington: RHPA, 1919). See pp. 9-11.

56. H. Camden Lacey to Leroy Froom, 30 August 1945; H. Camden Lacey to Arthur W. Spalding, 5 June 1947.

57. EGW, *Testimonies to Ministers and Gospel Workers* (Mountain View: PPPA, 1923), pp. 180-81.

58. Arthur L. White, "The Prescott Letter to W. C. White [6 April 1915]," photocopied (Washington: EGW Estate, 18 January 1981), pp. 4, 7.

59. *Ibid.*, p. 22.

60. *Ibid.*, p. 26.

61. *Ibid.*, p. 29.

Chapter 7/Selected Exhibits

(See additional in Appendix)

Books Written by:

White, Ellen G.

The Acts of the Apostles
Mountain View, California, Pacific Press, 1911.

The Spirit of Prophecy, vol. 3
Battle Creek, SDA Publishing Assn., 1878.

Sources from Which She Drew:

Conybeare, W. J./Howson, J. S.

The Life and Epistles of the Apostle Paul,
New York, Crowell, 1852.

Harris, John

The Great Teacher, 2nd ed.,
Amherst, J. S. and C. Adams, 1836

The Great Teacher, 17th ed.,
Boston Gould and Lincoln, 1870.

March, Daniel

From Dark to Dawn,
Philadelphia, J. C. McCurdy & Co., 1878.

Night Scenes in the Bible
Philadelphia, Zeigler, McCurdy,
(1868-1870).

Walks and Homes of Jesus
Philadelphia, Presbyterian Pub.
Committee, 1856.

Sample Comparison Exhibits

The Spirit of Prophecy, Vol. 3

Ellen G. White 1878

[295] False witnesses were hired to testify that they had heard him speak blasphemous words against the temple and the law.

[299] The witnesses who had accused Stephen were required to cast the first stones. These persons laid down their clothes at the feet of Saul.

... The martyrdom of Stephen made a deep impression upon all who witnessed it....

[300] His [Paul's] zeal in carrying forward the persecution was a terror to the Christians in Jerusalem. The Roman authorities made no special effort to stay the cruel work....

He was not a member of the Sanhedrim council until after the death of Stephen, when he was elected to that body in consideration of the part he had acted on that occasion.

[317] Paul's Rabbinical and Pharisaic education was now to be used to good account in preaching the gospel, and in sustaining the cause he had once used every effort to destroy.

The Acts of the Apostles

E. G. White 1911

[11] The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has

The Life and Epistles of the Apostle Paul

W. J. Conybeare/J. S. Howson 1852

[73] False witnesses were then suborned to accuse him of blasphemy against Moses and against God.

[77] And the witnesses (who according to the Law were required to throw the first stones) cast off their outer garments and lay them down at the feet of Saul....

[75] And it is evident... how deep an impression Stephen's death had left on his [Paul's] memory....

[80] It does not seem that any check was laid upon them by the Roman authorities....

There are strong grounds for believing that if he was not a member of the Sanhedrin at the time of Stephen's death, he was elected into the powerful senate soon after — possibly as a reward for the zeal he had shown against the heretic.

[95] His rabinnical and Pharisaic learning was now used to uphold the cause which he came to destroy.

The Great Teacher

John Harris 1836 (1870 ed.)

[157] He designed the church to be his own *peculium*; it is the only fortress which he holds in a revolted world... so that to open its gates for the en-

The Acts of the Apostles (cont'd.)

bought mankind with the blood of His only-begotten Son.... He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people.

[12] Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts.

[12] He could not employ the kingdoms of the world as a similitude. In society He found nothing with which to compare it. Earthly kingdoms rule by the ascendancy of physical power; but from Christ's kingdom every carnal weapon, every instrument of coercion, is banished.

The Great Teacher (cont'd.)

trance of any of the revolted, however specious the pretext, is a betrayal of the most sacred trust, and treachery to the great cause of Christ.

[160] But the church of Christ, enfeebled and defective as it may be, is that only object on earth on which he bestows his supreme regard.... It is the theatre of his grace, in which he is making experiments of mercy on human hearts, and effecting transformations.

[152] For, while some monstrous type, of brute ferocity and power, was deemed an appropriate symbol of each preceding monarchy... while they prevailed by the ascendancy of physical might, from his kingdom should be banished every carnal weapon and instrument of coercion.

Night Scenes in the Bible

Daniel March 1868-1870

[146] Peter was confined in a rock-hewn cell, the doors of which were strongly bolted and barred; and the soldiers on guard were made answerable for the safekeeping of the prisoner.... But the bolts and bars... were but to make more complete the triumph of God in the deliverance of Peter.

[459-60] Sixteen armed soldiers, all answerable with their lives for his safe-keeping, and a cell made of massive rock, and two chains and three guarded and bolted gates... prove to us that the power enlisted for the defence of the religion of Jesus is mightier than the armies of kings.

See Appendix
for further comparison exhibits pertaining to the books
The Spirit of Prophecy, volume 3
The Acts of the Apostles

VIII

The Flight from the White

The Great Controversy

The tale Ellen told when she produced *The Great Controversy* was not unique. If the idea of a controversy between the biblical Satan and the historical Christ has a familiar ring to it, it's because the idea was ringing long before Ellen's time. Thus, those in Adventist circles who persist in representing her contribution as new and different when she restructured history to blend with her theology of the future are perpetuating a white lie. They make her version of the knock-down-drag-out fight the determinant in every act and aspect of man's dealings with his fellowman, be it political, economic, geographic, or religious. According to the story, if the good guys win, God takes the round; and if the bad guys gain a round, it goes to Satan by default.

The only trouble with this theory is that winning depends on who is refereeing the rounds. Sometimes God gets the credit, and sometimes vice versa. God usually comes out right; and if he doesn't, time is added to the round to give him a better chance to even things up in the future. One of the favorite texts for those who keep score this way is Romans 8:28: "We know that all things work together for good to them that love God." To give solace and a loophole for those who lose in the struggle, the last half of the text provides an "out" for the theologians—"to them who are the called according to his purpose."¹

Ellen provided the answer to "them who are the called" in her version of the controversy by naming her group of believers as those who fit that slot and shut the door for all others—just as she had done some forty years before in the 1844 idea of the shut door. The great controversy of Ellen's view has some hope for those who escape the mark of some beast and who change from the unbelieving whores and

harlots of John the Revelator's book to become the "true believers" of Ellen's faith and clan. All of this was no newer in its approach or method than other versions before, but it was much stronger and more definitive in its language and scope.

From the beginning of Adventism (and the 1844 movement), the deciding factor of heaven and home, in Ellen's beginnings or endings of events, does not seem to be Christ, the Gospel, or the Good News, but the legalistic manipulation of the past, present, and future according to her heavenly bookkeeping.²

Others before her had dealt with the great controversy in general terms, but no one had ever come out with her conclusions, either general or specific. In Milton's *Paradise Lost* the fight had been described in terms of good and evil, black and white, all or none, Christ and Satan. His writing had been such an acceptable job that it had stood for a couple of hundred years before Ellen began to read his story. There are indications that she liked the color and style of his rendition of the struggle in the universe.³ He had done such a good job, in fact, that his works were advertised, on the back of the early publications of Adventist literature, as worth reading.⁴ Despite that advertising and the later discoveries that Milton had influenced Ellen, Arthur wrote in 1946:

I am not aware of any statement from the pen of Ellen White in regard to Milton. After the Great Controversy vision was given to Sister White, Brother J. N. Andrews inquired as to whether she had ever read "Paradise Lost." When she told him she had not, he brought a copy to her home. This she did not open, but placed it high on a shelf, determining not to read it until after she had written what had been revealed to her.⁵

This was as high as that shelf ever got, for by the time of the 1969 facsimile reprint edition of *The Spirit of Prophecy* (volume four) someone must have told Arthur that she had taken Milton's book down from the shelf and used it. The only question was—was it used before or after? His statement was that it was *after*:

*It is apparent that she did later read at least portions of Paradise Lost, for there is one phrase quoted in Education.*⁶

Almost without exception, those authors Ellen chose to copy supported the same theme—that man was good before he became bad; that he has a desire to be good but is still bad; that when he is good, he is very, very good, and when he is bad he is horrid—with the victory coming some place, somewhere, sometime, for the good, and the curtain falling on the bad. Again, this theme was not new with Ellen or even with those she copied. After all, most, if not all, from who she

copied were teachers, preachers, divines, supersalesmen, and they were giving their loose paraphrases of the biblical story told from Genesis to Revelation. But it took Ellen and her early advent fervor to give the *investigative thrust*, the Adventist twist to things. It was this one-and-only, this “unique” contribution to the world of theology that became the Adventist “last hurrah”—and their own great controversy, in more ways than one.⁷

From the beginning, those around Ellen saw similarities that disturbed them, in what Ellen was writing and what they themselves were reading from others. It was not just J. N. Andrews and his concern with the twin faces of *The Great Controversy* and *Paradise Lost*. It was also John Harvey Kellogg and his reading of the early chapters of her works. In his recorded interview with two men of his church he said:

When the “Great Controversy” came out and the chapters of the history of the Waldenses, my attention was called to it by somebody right away. I could not help but know about it because there was the little book, Wylie’s “History of the Waldenses” right there on the Review and Herald book counter; and here was the “Great Controversy” coming out with extracts from it that were scarcely disguised, some of them. There was a disguise because words were changed; it would not have been so proper to use quotation marks because words were changed in the paragraph so they were not exact quotations but at the same time borrowed.⁸

The whole interview shows that the good doctor was greatly disturbed over what he and others knew to be a deception practiced on the people by Ellen, her son Will, and her editors.

The chapter on William Miller (“An American Reformer”) in *The Great Controversy* (and previously as chapter thirteen in *The Spirit of Prophecy*, volume four, 1884), was lifted, in many cases word-for-word, from a little book James had printed in 1875 as *Sketches of the Christian Life and Public Labors of William Miller*. (James had acknowledged, both on his title page and by quotation marks in the text, that he had used Sylvester Bliss’s memoirs of William Miller [1853] and “other sources.”)⁹ Hence, Ellen’s version was not “selective revelation.” It was not retail merchandise. It was wholesale stealing that went as fenced material incorporated in *The Great Controversy*.¹⁰

By this time Uriah Smith, having been joined to the group, got in on the fun. His material on the sanctuary (published first as *Review* articles between 1851 and 1855, and then in book form in 1877) provided material for chapter twenty-three, “What Is the Sanctuary?” in *The Great Controversy*.¹¹ His word-by-word descriptions of the Old Testament texts and events were taken over—again not retail, but wholesale—into the picture of the struggle for victory on this earth as written by Ellen and her helpers.

One of the other early discoverers and explorers was likewise drafted for the expedition—J. N. Andrews, also a knowledgeable writer. His writings—including the “Prophecy of Daniel,” the “Four Kingdoms,” the “Sanctuary,” and the “Twenty-three Hundred Days,” published from 1860 to 1863—were put in the hold as cargo. People of the Adventist Church have been quoting for decades, as Ellen’s infallible words, his material on the three angels’ messages.¹²

Various historians were to accompany these adventurers—almost always without their knowledge. Ellen, we are told in later years, like to read to her family from Merle d’Aubigne,¹³ one of her true believers in the great controversy theory; and so he was brought on board (again, as far as we know, without consultation to see if he wanted to take the trip). Later, one of his historical kinsmen, Wylie, was to be added to the passenger list for an occasional meal at the captain’s table.¹⁴

It was a motley crew that made that trip. It was the first time that they all had ever sailed under the same white flag. No wonder they ran into heavy seas of criticism almost from the beginning. The cynicism expressed in the local newspaper by the Healdsburg, California, ministerial association was typical. In debate with local Adventists they said:

We desire in this article to compare a few extracts from the following books: “History of the Sabbath” ([J. N.] Andrews); “Life of Wm. Miller” ([James] White); “History of the Waldenses” (Wylie); “The Sanctuary” ([Uriah] Smith), and “History of the Reformation” (D’Aubigne), with corresponding extracts from Mrs. White’s “Great Controversy,” Vol. IV [*The Spirit of Prophecy*], in order to see if Mrs. White has “introduced passages from another man’s writings and put them off as her own.” If she has done this, then, according to Webster, Mrs. White is a plagiarist, a literary thief!¹⁵

As this was a ministerial union, they must have had some degree of inspiration when they ventured into the realm of prediction and stated:

We do not claim that the following comparison is by any means complete, time and space have only permitted a partial examination; we doubt not that further search would reveal much more of the same character!¹⁶

And so it has. Donald R. McAdams does an admirable job of identifying many of those who have followed up the work of the Healdsburg ministers without knowing that others had gone before or what had previously been discovered.¹⁷ What does emerge is that, like it or not, believe it or not, the divines of Healdsburg were correct in 1889, as far as Ellen and her crew were concerned with the “Great Controversy” trip.

It was obvious from the first, before the ship set sail, that *The Great Controversy* was not seaworthy. Theirs was the only one-way passage

most of the voyagers had ever known. With injunctions against reading other than Adventist Church literature, and the publishers pouring out much of her material, how could they know? *Review* advertising even in 1876 made claims bordering on the fantastic and showed their desire to keep the faithful in line. The following was a forerunner of much more powerful persuasion to come:

We are prepared to speak of this volume, now just issued, as the most remarkable volume that has ever issued from this Office. It covers that portion of the great controversy between Christ and Satan, which is included in the life and mission, teachings and miracles, of Christ here upon the earth.¹⁸

Leaks were springing up all over Ellen's production vessel, however. The material from the 1919 Bible Conference (first published in 1980) makes it clear that teachers, administrators, ministers, and educators were concerned about the proper teaching of inspiration.¹⁹ Their concepts of how God does what he does were being seriously confused by what they knew they had helped Ellen write, but what had come to be promoted as inspiration from God alone, without credit to any member aboard Ellen's ship.

Under the mounting pressure, two of the faithful were dispatched, probably at night when most of the work seems to have been done, to help repair the leaks. Here is how Dores E. Robinson tells his part in the adventure:

*I think that Brother Crisler and myself spent nearly six months in the study of Great Controversy. ... As Bible and history teachers, you know how hard it is to write history and how even the best historians err. In the revision of Great Controversy we went to the library and compared these points that were raised, one by one; there were really over a hundred questions that had been raised. We went carefully into these in the libraries at Stanford and Berkeley. [Italics added.]*²⁰

The story told by the White Estate concerning corrections made was that only spelling and grammar were in question. It would hardly seem worth the trip to the library, let alone spending six months there, to correct spelling and grammatical mistakes. What is clear is that how Ellen and her helpers were going to get out of this world into the next one were much greater than spelling and would need more than a McGuffey's reader to lead the way. It was the *spelling out of those details* that was getting Ellen and *The Great Controversy* into trouble.

As Kellogg explains in his interview, they tried to extricate themselves from the dilemma by their literary means:

Now, then, they went on and sold that whole edition, at least 1500 copies of that thing that they had on hand....

They went right on selling it, but they changed the preface in the next edition to give a little bit of the loophole to crawl out of, giving a little bit of a hint in it, in a very mild and rather in a hidden way, that the author had also profited by information obtained from various sources as well as from divine inspiration.²¹

Then he went on to really let the cat out of the bag on more than *The Great Controversy*. The truthfulness and accuracy of his memory must be placed alongside the fact that, almost more than any other living witness at the time, he had known and worked with Ellen closer than any but her own immediate family:

That is my recollection. I remember I saw the correction and I did not like it. I said, "That is only a crawl out, that is simply something put in so that the ordinary reader won't discover it at all, but will see the larger statements there of special inspiration; so they will be fooled by that thing." Then there came out other books. A number of books are not free from it. It was not simply that one book. Your explanation did not help other books even "Desire of Ages" and "How to Live." I don't think you ever knew about "How to Live" with reference to things that were borrowed from Cole's [book].²²

To which George W. Amadon, the loyal defender of Ellen, replied: "I know a large share of it was borrowed."²³ What did he mean "borrowed"? Maybe he meant that it was all taken — lock, stock, and borrow!

Such a hemorrhage of criticism called for major surgery, and it was given in the 1911 edition of *The Great Controversy*. Though it has been stated over and over again through the years that the reason that it was necessary for the book to be reset was that the electrotypes plates were badly worn. Willie White gives another reason for the change that year:

In the body of the book, the most noticeable improvement is the introduction of historical references. In the old edition, over seven hundred Biblical references were given, but in only a few instances were there any historical references to the authorities quoted or referred to. In the new edition the reader will find *more than four hundred references to eighty-eight authors and authorities*. [Italics added.]²⁴

Adventist theologians who take the position that a great deal of stealing went on in the writing of the Canon might want to take note at this point. If one were to compare the four gospels with *The Great Controversy*, this is how it would work out. Combining the 400 references from other authors and the 700 Bible texts, and using Willie White's figures, the four writers of the four gospels (copying to the extent that Ellen did) *would have had to copy every single verse they wrote!* What Don McAdams recorded on the tape of the Glendale Committee meeting

about Ellen's *Great Controversy* is another way of saying the same thing. He said that if every paragraph in *The Great Controversy* were footnoted in accordance with accepted practice, giving credit where credit was due, almost every paragraph would be footnoted.²⁵

Willie White gave other reasons for Robinson and Crisler's six-month stay in the libraries of Stanford and Berkeley:

In a few instances new quotations from historians, preachers, and present-day writers have been used in the place of the old, because they are more forceful or because we have been unable to find the old ones. . . .

In eight or ten places, time references have been changed because of the lapse of time since the book was first published.

In several places, forms of expression have been changed to avoid giving unnecessary offense. . . .

In a few other places where there were statements regarding the papacy which are strongly disputed by Roman Catholics, and which are difficult to prove from accessible histories, the wording in the new edition has been so changed that the statement falls easily within the range of evidence that is readily obtainable.²⁶

It would be rather unfair to blame Willie too much. He was only explaining what others were finding out and the secretaries were complaining about. It takes constant work and effort to keep changing events and circumstances of the past to conform with Ellen's ongoing activities that were constantly taking the place of firm facts by which her inaccuracies could be judged. But the *Review* of June 12, 1980, was still to pretend that it was only *The Great Controversy* that needed change and confession.²⁷

Although it is not our purpose here to deal with the inconsistencies and changes of Ellen's nocturnal enlightenments, it is worth noting that the cosmetic work done on the later editions of her works were so helpful that others noticed the change. Linden says that

...the Conflict Series mark the production of the mature EGW. In fact the evolution is so great that it is somewhat suprising to know that the same person wrote the two kinds of books. . . . How this remarkable development came about is an intriguing assignment for the serious historian.

The five volumes in the Conflict Series resulted from a complex process, where only some factors are known; other facts may be known, when the rich files in the Ellen G. White Estate are fully available to the researchers. . . . Her private library contained hundreds of volumes, and only a fraction of the items have been listed. Moreover, she had a full staff of secretaries and editors at her disposal.²⁸

What Linden hit upon is perhaps one of the most significant and damaging bits of information of any study of Ellen and her writings. Few if any divines in the Adventist clan quote from the early writings of Ellen. Some of it they would like to forget. Some of it is an offense to the

intelligence — her "Solemn Appeal to Mothers," her copying from a doctor his "Cause of Exhausted Vitality" on the sex life of her generation; her changing of the guard when things she "saw" or "predicted" did not come to pass. Such passages are seldom mentioned from the pulpits of the Adventist Church. Most of the "beautiful" quotes come from the later works.²⁹

Naturally. By then Ellen had had fifty years of practice. With the numerous workers in the corps of helpers on whom she could call, with the Adventist Church's structure, its money, its presses pouring out the propaganda of her invincibility, she was free to incorporate as "God's" whatever she wished to put in her writings. By the turn of the century, if one should see the change or inconsistencies between the old material and the new, he had to make an extremely hard choice to stay in the church. One must maintain with a straight face a number of things: That God was inconsistent, not Ellen. That God might have changed his mind, not Ellen. That whatever she did, right or wrong, was all right because God had a hand in making her do it. God had improved with age and experience — through Ellen and her continued copying.

What really happened in the church was that God and Ellen came to seem one and the same. What she did, God approved. What she disliked, God condemned. What she wrote, God endorsed. What she left out, God shunned as unimportant. If the Canon had been God's book up to her time, now Ellen was God's servant, his voice, his image, his alter ego. Ellen and her writings had become the Adventist God!

If this process should be doubted by some, let them examine carefully the instructions given to the church. Let them look at the number of times she or her works, always standing head and shoulders above the Canon, are quoted as authority in the *Review* and other Adventist publications. Let them turn to the 1980 history of the church's General Conference session at which her writings (hence Ellen herself) were raised to a level of equality with Scripture and scriptural writers. Let them listen once again to the tune played out at the 1980 Glacier View meeting, where Desmond Ford was defrocked and barred from employment because his keen mind and courageous conscience held the authority of Scripture to be above the authority of Ellen White.³⁰

No one can seriously doubt that Ellen Gould Harmon White has finally obtained veto power over God in the Adventist Church. To paraphrase the convictions stated by Earl W. Amundson at Glacier View, not only the bright lights, but any lights that shine in the Adventist Church without Ellen's consent and approval, have been and will be turned off.³¹

In view of the extensive research done in recent years (including that by McAdams, Graybill, and others) and the acknowledgments of changes made and of authors used — much of which has come to the

attention of the church members at large — it seems unnecessary to include in the Appendix a large number of comparison examples for *The Great Controversy*.

It might be useful, however, to note one of the Adventists dying hope. Adventists like to believe that the last chapters of *The Great Controversy* were structured in their theological favor, that little or no copying was done in the matter of eschatology. A comparison of some chapters in volume four of *The Spirit of Prophecy* (the forerunner of *The Great Controversy*) shows that this is only wishful thinking.³² The later chapters in the enlarged 1911 edition of *Controversy* show similar patterns.³³

As painful as the realization is, the Ford controversy and the Ellen White-comparison-controversy have made *The Great Controversy* somewhat suspect. Further, another ongoing investigation of recent times shows large chunks of historical error.³⁴ Even the circuit riders from the White Estate have conceded that the book can no longer be considered an accurate accounting of the events of nineteenth-century history but must be used evangelistically.³⁵ All of these facts add up to the conclusion that Ellen's attempt to rewrite history according to her vision of it did not work.

So it should be back to the drawing board for the Adventist theologians.

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3. John Milton, *Paradise Lost*. Published twice in the poet's lifetime: 1667, 1674.
4. For example, see J. N. Andrews' *The Three Messages of Revelation 14:6-12*. Other pamphlets and books published by early Adventists also advertised the works of John Milton. A tract entitled "The State of the Dead," by John Milton, was printed by the SDA Publishing Association in Battle Creek in 1866.
5. Arthur L. White letter, 4 April 1946.
6. EGW, *The Spirit of Prophecy*, 4 vols. (Battle Creek: *Review and Herald*, 1858-60-84), vol. 4 supplement, p. 536. See *Education*, p. 150.
7. See Robert D. Brinsmead's *Judged by the Gospel*, chapter 12, "The Legend

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8. [John Harvey Kellogg], "An Authentic Interview ... on October 7th, 1907," p. 32.
9. James White, Ed., *Sketches of the Christian Life and Public Labors of William Miller, Gathered from his Memoirs by the Late Sylvester Bliss, and from Others* (Battle Creek: Steam Press, 1875).
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11. Uriah Smith, *The Sanctuary and the Twenty-three Hundred Days of Daniel VIII, 14* (Battle Creek: Steam Press, 1877).
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13. Arthur L. White, "Rewriting and Amplifying the Controversy Story," pt. 2 of 7, *Review*, 19 July 1979, p. 9. [Jean] H[enri] Merle d'Aubigne, *History of the Reformation of the Sixteenth Century*, 5 vols. (Edinburg: Oliver and Boyd, 1853; New York: Robert Carter, 1846).
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18. Robert W. Olson, "Exhibits Relating to the *Desire of Ages*," photocopied (Washington: EGW Estate, 23 May 1979) (p. 11 of Olson's exhibits, *Review and Herald*, November 30, 1876).
19. (Bible Conference). "The Bible Conference of 1919," *Spectrum* 10, no. 1 (May 1979): 23-57.
20. Robert W. Olson, "Historical Discrepancies in the Spirit of Prophecy," with appendix note by Arthur L. White, photocopied (Washington: EGW Estate, 17 July 1979).

21. (John Harvey Kellogg), "An Authentic Interview ... on October 7th, 1907." p. 33.

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23. Ibid.

24. EGW, *Selected Messages*, 3 bks. (Washington: RHPA, 1958-80), bk. 3, Appendix A, pp. 434-35. These remarks about the revision of *The Great Controversy* were made by W. C. White to the General Conference Council of 30 October 1911.

25. [Glendale Committee], "Ellen G. White and Her Sources," tapes of 28-29 January 1980 meeting.

26. EGW, *Selected Messages*, bk. 3, Appendix A, pp. 435-36.

27. Kenneth H. Wood, "The Children Are New," editorial, *Review* (12 June 1980).

28. Ingemar Linden, *The Last Trump*, "From Visions to Books," chap. 4, pt. 2, p. 211.

29. Ibid., pp. 211-12.

30. See the October 1980 issue of *Ministry*, the international journal of the SDA Ministerial Association. Likewise, see *Spectrum* 11, no. 2 (November 1980), the journal of the Association of Adventist Forums.

31. Earl W. Amundson, "Authority and Conflict — Consensus and Unity," Paper read at the Theological Consultation, 15-20 August 1980, at Glacier View Ranch, Ward, Colorado.

32. See Appendix, Chapter 8 Comparison Exhibits.

33. Ibid.

34. Robert W. Olson and Ronald D. Graybill to the Pacific Union Conference historians at La Sierra campus of Loma Linda University, 1980 summer session.

35. Ibid.

Chapter 8/Selected Exhibits

See additional in Appendix

Books Written by :

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Mountain View, Calif., Pacific Press,
1911.

The Spirit of Prophecy, vol. 4
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Wylie, J. A.

History of the Waldenses,
London, Cassell, Petter & Galpin, no
date.

Facsimile Reproductions of Text and Illustrations

The next 14 pages contain facsimile reproductions from the pages of Wylie's *History of Protestantism* and Ellen G. White's *Great Controversy*.

Three points of explanation are in order for a correct understanding of the exhibits:

1. On the *right-hand* page — from James S. Wylie's book *The History of Protestantism*, Vol. 1 published in London by Cassell, Petter, & Galpin (no date [ca. 1876]).
 2. On the *left-hand* page — from Ellen G. White's book *The Great Controversy*, published in Oakland, Calif., by the Pacific Press in 1886.
 3. Please observe that the artists' signatures on the drawings have been altered. In some cases, *Pacific Press, Oakland, Cal.*, has been inserted in place of the artist's signature; in others, the signatures have either been obliterated or cut off, and *Pacific Press, Oakland, Cal.*, added below.
-

Note: The following paragraphs — from Appendix A of *Selected Messages*, book three, pages 434, 35 — are part of a statement made by W. C. White before the General Conference Council, October 30, 1911:

The most noticeable change in the new edition [of *The Great Controversy*] is the improvement in the illustrations. Each of the forty-two chapters, together with the Preface, Introduction, Contents, and list of Illustrations, has a beautiful pictorial heading; and ten new full-page illustrations have been introduced, to take the place of those which were least attractive....

In the body of the book, the most noticeable improvement is the introduction of historical references. In the old edition, over seven hundred Biblical references were given, but in only a few instances were there any historical references to the authorities quoted or referred to. In the new edition the reader will find more than four hundred references to eighty-eight authors and authorities.

THE
GREAT CONTROVERSY
BETWEEN CHRIST AND SATAN
FROM THE
DESTRUCTION OF JERUSALEM
TO THE END OF TIME.

BY MRS. E. G. WHITE.

58917

THIRD EDITION.

PACIFIC PRESS: OAKLAND, CAL.
REVIEW AND HERALD: BATTLE CREEK, MICH.
1886.



Ellen G. White.

THE HISTORY
OF
PROTESTANTISM.

BY THE
REV. J. A. WYLIE, LL.D.,

Author of "The Papacy," "Daybreak in Spain," &c.

ILLUSTRATED

"PROTESTANTISM, THE SACRED CAUSE OF GOD'S LIGHT AND TRUTH AGAINST THE DEVIL'S FALSITY AND DARKNESS."—*Carlyle.*

VOLUME I.

CASSELL PETER & GALPIN:

LONDON, PARIS & NEW YORK.

PREFACE.

It is with much pleasure that we send forth this third edition of "The Great Controversy Between Christ and Satan." This volume, giving first a sketch of our Lord's great prophecy in Matthew twenty-four (which, in brief, covers the whole dispensation), contains a history of the church in her warfare and her sufferings, to her final redemption, and vividly describes the triumph of the people of God, the destruction of Satan and all his followers, and the redemption and renewing of the earth, which ends the awful controversy between the Son of God and the powers of darkness.

Apart from the Bible, this book presents the most wonderful and intensely interesting history of this dispensation, to the complete restitution of all things, that has ever been published. And as the closing events of the dispensation are the most momentous,—the destruction of Satan and all that pertains to his work, and the revealing of the coming glory, being unparalleled by any events that precede them,—so the contents of this book are, in many respects, more deeply interesting than a work can be which covers any other period of the world's history. The closing chapters are most thrilling. They can be appreciated only by those who give them a careful and considerate reading.

We have faith that the merciful Father is in kindness bestowing upon his waiting people the light and instruc-

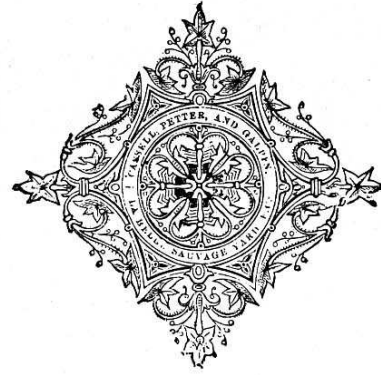
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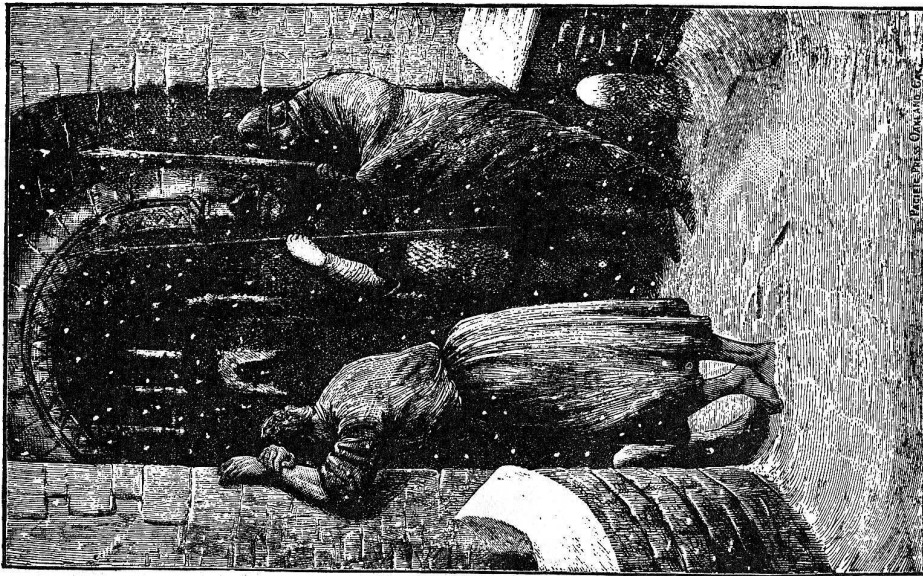
MRS. E. G. WHITE,

In the office of the Librarian of Congress, Washington, D. C.

PACIFIC PRESS.

Printers, Electrotypers, and Binders.





PENANCE OF HENRY IV. AT CANOSSA.

burdens is decayed, and there is much rubbish, so that we are not able to build."¹ Wearied with the constant struggle against persecution, fraud, iniquity, and every other obstacle that Satan could devise to hinder their progress, some who had been faithful builders became disheartened; and for the sake of peace and security for their property and their lives they turned away from the true foundation. Others, undaunted by the opposition of their enemies, fearlessly declared, "Be not ye afraid of them; remember the Lord, which is great and terrible;"² and they proceeded with the work, every one with his sword girded by his side. The same spirit of hatred and opposition to the truth has inspired the enemies of God in every age, and the same vigilance and fidelity have been required in his servants. The words of Christ to the first disciples are applicable to his followers to the close of time: "What I say unto you, I say unto all, Watch."³

The darkness seemed to grow more dense. Image worship became more general. Candles were burned before images, and prayers were offered to them. The most absurd and superstitious customs prevailed. The minds of men were so completely controlled by superstition that reason itself seemed to have lost her sway. While priests and bishops were themselves pleasure-loving, sensual, and corrupt, it could only be expected that the people who looked to them for guidance would be sunk in ignorance and vice.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII. proclaimed the perfection of the Romish Church.

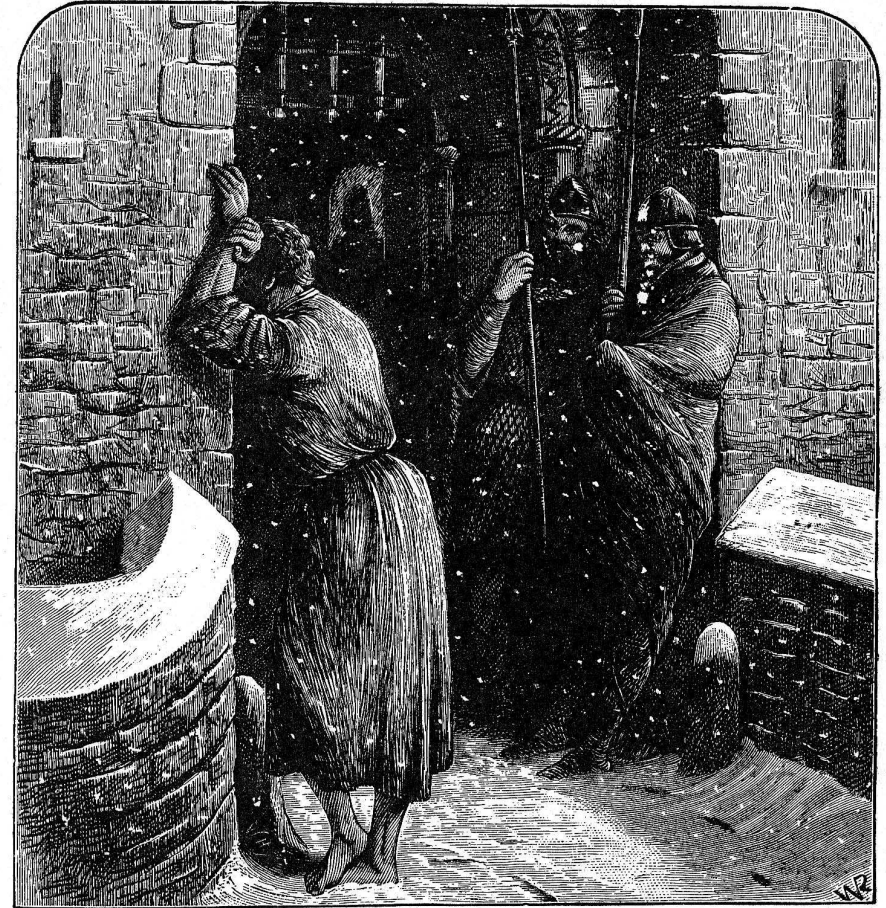
¹Neh. 4:10. ²Neh. 4:14. ³Mark 13:37.

"DECRETALS OF ISIDORE."

13

In the following century another document of a like extraordinary character was given to the world. We refer to the "Decretals of Isidore." These were concocted about the year 845. They professed to be a collection of the letters, rescripts, and

Greeks have reproachfully termed "the native home of inventions and falsifications of documents." The writer, who professed to be living in the first century, painted the Church of Rome in the magnificence which she attained only in the ninth; and



PENANCE OF HENRY IV. OF GERMANY.

bulls of the early pastors of the Church of Rome—Anacletus, Clement, and others, down to Sylvester—the very men to whom the terms "rescript" and "bull" were unknown. The burden of this compilation was the pontifical supremacy, which it affirmed had existed from the first age. It was the clumsiest, but the most successful, of all the forgeries which have emanated from what the

made the pastors of the first age speak in the pompous words of the Popes of the Middle Ages. Abounding in absurdities, contradictions, and anachronisms, it affords a measure of the intelligence of the age that accepted it as authentic. It was eagerly laid hold of by Nicholas I. to prop up and extend the fabric of his power. His successors made it the arsenal from which they drew their



WALDENSIAN MISSIONARIES.

The Waldenses felt that God required more of them than merely to maintain the truth in their own mountains; that a solemn responsibility rested upon them to let their light shine forth to those who were in darkness; that by the mighty power of God's word, they were to break the bondage which Rome had imposed. It was a law among them that all who entered the ministry should, before taking charge of a church at home, serve three years in the missionary field. As the hands of the men of God were laid upon their heads, the youth saw before them, not the prospect of earthly wealth or glory, but possibly a martyr's fate. The missionaries began their labors in the plains and valleys at the foot of their own mountains, going forth two and two, as Jesus sent out his disciples. These co-laborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

To make known the nature of their mission would have insured its defeat; therefore they concealed their real character under the guise of some secular profession, most commonly that of merchants or peddlers. They offered for sale silks, jewelry, and other valuable articles, and were received as merchants where they would have been repulsed as missionaries. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They carried about with them portions of the Holy Scriptures concealed in their clothing or merchandise, and whenever they could do so with safety, they called the attention of the inmates of the dwelling to these manuscripts. When they saw that an interest was awakened, they left some portion with them as a gift.

HISTORY OF PROTESTANTISM.

whom they traded, and the landlords in whose houses they lodged. The priests seldom cared to meet in argument the Waldensian missionary.

To maintain the truth in their own mountains was not the only object of this people. They felt their relations to the rest of Christendom. They

The ocean they did not cross. Their mission field was the realms that lay outspread at the foot of their own mountains. They went forth two and two, concealing their real character under the guise of a secular profession, most commonly that of merchants or pedlars. They carried silks,



WALDENSIAN MISSIONARIES IN GUISE OF PEDLARS.

sought to drive back the darkness, and re-conquer the kingdoms which Rome had overwhelmed. They were an evangelistic as well as an evangelical Church. It was an old law among them that all who took orders in their Church should, before being eligible to a home charge, serve three years in the mission field. The youth on whose head the assembled barbes laid their hands, saw in prospect not a rich benefice, but a possible martyrdom.

jewellery, and other articles, at that time not easily purchasable save at distant marts, and they were welcomed as merchants where they would have been spurned as missionaries. The door of the cottage and the portal of the baron's castle stood equally open to them. But their address was mainly shown in vending, without money and without price, rarer and more valuable merchandise than the gems and silks which had



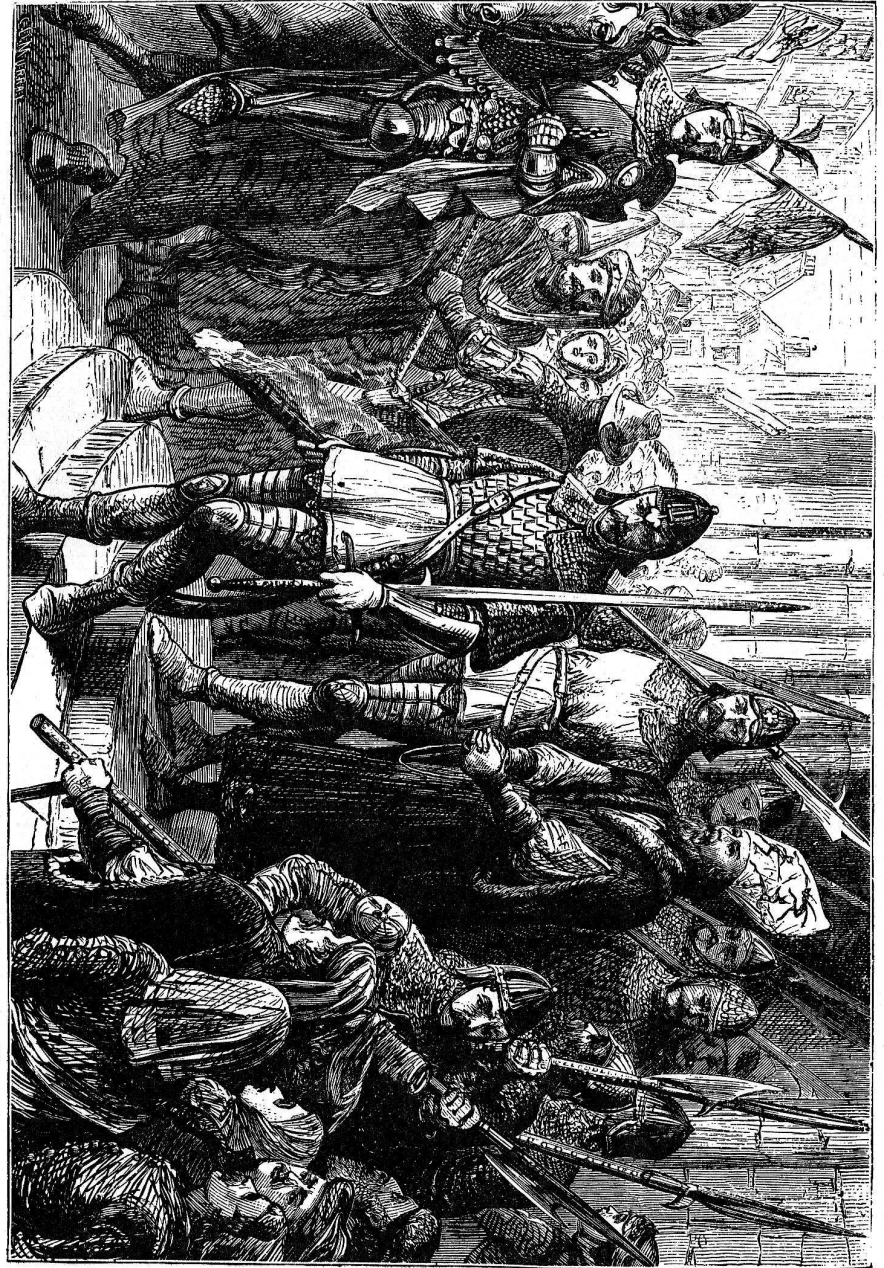
JEROME LED TO MARTYRDOM.

dreams, to the chapel at Prague where he had so often preached the gospel, he saw the pope and his bishops effacing the pictures of Christ which he had painted on its walls. The sight caused him great distress; but the next day he was filled with joy as he beheld many artists busily engaged in replacing the figures in greater numbers and brighter colors. When their work was completed, the painters exclaimed to the immense crowd surrounding them, "Now let the popes and bishops come! They shall never efface them more!" Said the Reformer, as he related his dream, "I am certain that the image of Christ will never be effaced. They have wished to destroy it, but it shall be painted in all hearts by much better preachers than myself."

Soon after the death of Huss, his faithful friend Jerome, a man of the same fervent piety and of greater learning, was also condemned, and he met his fate in the same manner. So perished God's faithful light-bearers. But the light of the truths which they proclaimed,—the light of their heroic example,—could not be extinguished. As well might men attempt to turn back the sun in its course, as to prevent the dawning of that day which was even then breaking upon the world.

Notwithstanding the rage of persecution, a calm, devout, earnest, patient protest against the prevailing corruption of religious faith continued to be uttered after the death of Wycliffe. Like the believers in apostolic days, many freely sacrificed their worldly possessions for the cause of Christ. Those who were permitted to dwell in their homes, gladly received their brethren who had been banished from home

"AS THEY WERE LEADING HIM OUT OF THE CHURCH . . . HE BEGAN TO SING, 'CREDO IN UNAM DEUM.'"



throughout Christendom. Many devoted Romanists, who had seen and lamented the terrible iniquity prevailing in the church, but had not known how to arrest its progress, read the propositions with great joy, recognizing in them the voice of God. They felt that the Lord had graciously set his hand to arrest the rapidly swelling tide of corruption that was issuing from the see of Rome. Princes and magistrates secretly rejoiced that a check was to be put upon the arrogant power from which there was no appeal.

But the sin-loving and superstitious multitudes were terrified at the sophistries that had soothed their fears were swept away. Crafty ecclesiastics, interrupted in their work of sanctioning crime, and seeing their gains endangered, were enraged, and rallied to uphold their pretensions. The Reformer had bitter accusers to meet. Some charged him with acting hastily and from impulse. Others accused him of presumption, declaring that he was not directed of God, but was acting from pride and forwardness. "Who does not know," he responded, "that one can seldom advance a new idea without having some appearance of pride, and without being accused of exciting quarrels? Why were Christ and all the martyrs put to death?—Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions."

Again he declared: "What I am doing will not be effected by the prudence of man, but by the counsel of God. If the work be of God, who shall stop it?"



LUTHER'S PROTEST AGAINST INDULGENCES.



LUTHER NAILING HIS "THESES" TO THE DOOR OF THE SCHLOSS-KIRCH, AT WITTENBERG.



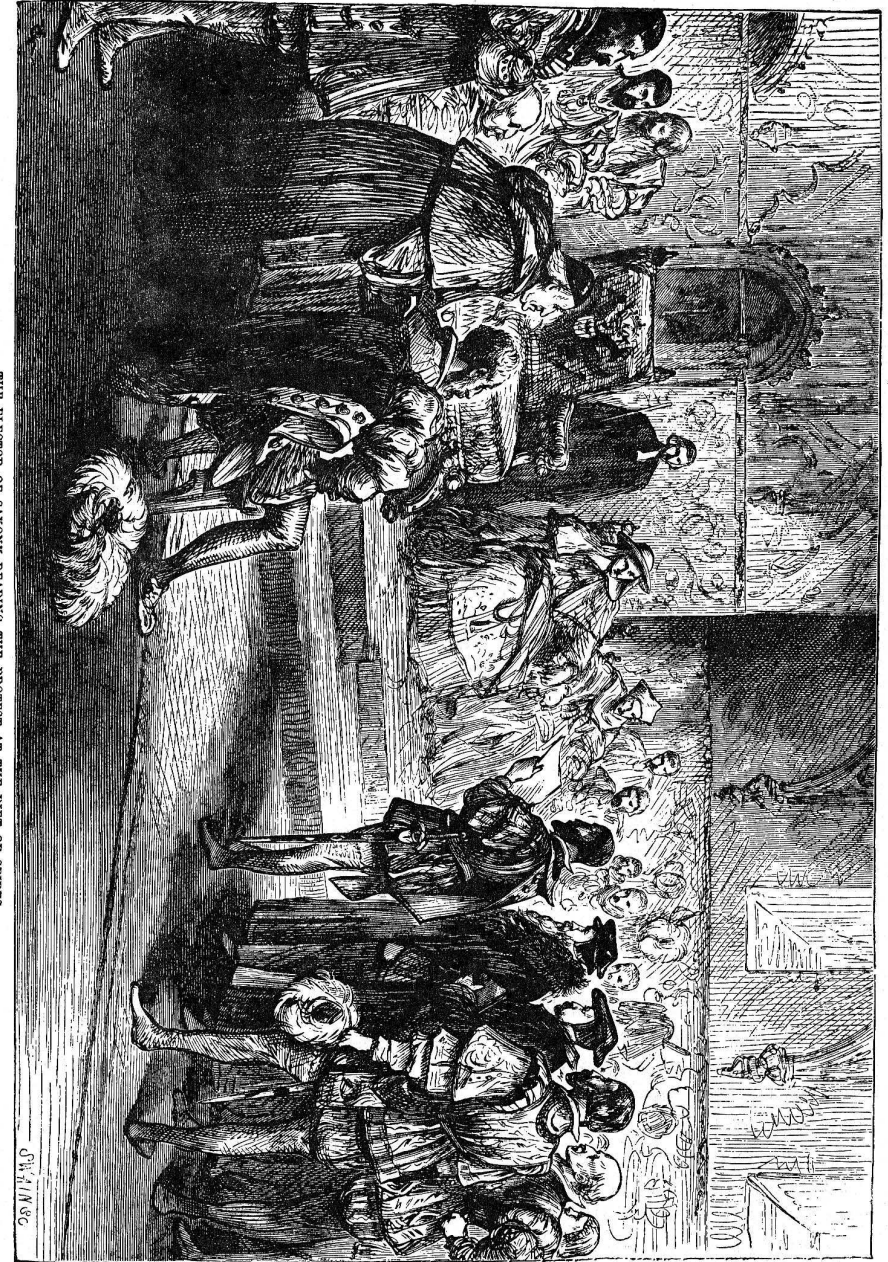
READING THE PROTEST AT THE DIET OF SPIRES.

162 THE GREAT CONTROVERSY.

conforms to the word of God. The Lord forbids the teaching of any other faith. The Holy Scriptures, with one text explained by other and plainer texts, are, in all things necessary for the Christian, easy to be understood, and adapted to enlighten. We are therefore resolved by divine grace to maintain the pure preaching of God's only word, as it is contained in the scriptures of the Old and New Testaments, without anything added thereto. This word is the only truth. It is the sure rule of all doctrine and life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the vanities that are set up against it shall fall before the face of God." "We therefore reject the yoke that is imposed upon us."

A deep impression was made upon the Diet. The majority were filled with amazement and alarm at the boldness of the protesters. The future appeared to them stormy and uncertain. Dissension, strife, and bloodshed seemed inevitable. But the Reformers, assured of the justice of their cause, and relying upon the arm of Omnipotence, were full of courage and firmness.

The Protest denied the right of civil rulers to legislate in matters between the soul and God, and declared with prophets and apostles, "We ought to obey God rather than men." It rejected also the arbitrary power of the church, and set forth the unerring principle that all human teaching should be in subjection to the oracles of God. The protesters had thrown off the yoke of man's supremacy, and had exalted Christ as supreme in the church, and his word in the pulpit. The power of conscience was



THE ELECTOR OF SAXONY READING THE PROTEST AT THE DIET OF SPIRES.

IX

Remnants and Pieces

Prophets and Kings – and Various Things

The rest of the story is downhill all the way. The last of the big five in the Conflict of the Ages series, published the next year after Ellen's death at nearly eighty-eight years of age, continued the pattern of seventy years — copying from other writers on the subject.

Once the church and the public were persuaded that Ellen's reading had vastly improved her ability and memory, anything with her name on it would sell. By the turn of the century the church was selling Ellen far and wide. Gradually God, or the Gospel, or even the Bible account of the Gospel, seemed to lose priority in the pulpit. Emphasis came to be primarily on Ellen's authority via her quick looks into the future and her realignment of the events of history, regardless of source or degree of accuracy. Many of the clergy became less ministers of light and truth than hucksters for Adventist Ellenology and supersalesmen for the church. Clearly God was running second.

Ellen was recognized in the *Adventist Commentary* as the voice of authority for the educational institutions that the church operates.¹ The yearly devotional books sold to the true believers brought a pithy saying from God for each day via Ellen's pen.² An array of printed matter flooded the church through "new" and "unpublished" testimonies.³ Additional compilations — requested or suggested by key administrators who wished authority for what they were doing, or what they wanted to do, or what they believed — continued to appear on Adventist publishing lists and flyers, and the members bought them, little suspecting how substantially helpers other than God had made the abundance possible.⁴

As far back as the early 1950s the White Estate had written that their purpose was to limit production on compilations. But compilations

continued to come forth.⁵ Plans were made for an additional room at the Estate vault to house all the bits and pieces of leftover materials that were incorporated in printed matter issued under Ellen's name. A humorous rumor had it that Grandson Arthur moved his cot near the door during the renovations to protect God's material and to make sure the shut door of that vault stayed closed. All in all, the years from Ellen's death in 1915 to the early 1960s did more to enhance her expanded writings, image, and status as God's "first among equals" than all her living years of effort. To many, in fact, it has often seemed that more has been written about her, and for her, and by her since her death than during her life. Where would it all end?

During a time of fervor, people tend to get carried away. Events may get a little free or careless — and that is what happened with some of the pieces that were lying around. For example, a *Review* of 1871 printed a paragraph that was credited to "Selected" — indicating that this little paragraph had been reprinted from a source that was either unknown or unacceptable to name:

The great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core — men who will condemn wrong in a friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reel.⁶

A paraphrase of this "selected" sentiment (appearing some thirty years later in the 1903 edition of Ellen's *Education*) would become one of the great Adventist gems — memorized, recited, and revered by uncounted thousands of the faithful:

The greatest want of the world is men — men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.⁷

Other bits and pieces began to show up too in Ellen's *Testimonies for the Church*.⁸ Until this discovery, which came after her death (as far as present information indicates), the *Testimonies* had always been held to be inviolate. They were the virgin of her genius, the sign of her connection with God, her one true claim to her personal, unadulterated seances with heavenly beings. Even Uriah Smith had drawn the line between what he had seen and what he could not be sure of at that time.⁹ But it could no longer be denied that if someone laid down a leftover piece, Ellen picked it up and used it, for sooner or later it showed up in her pawnshop to be sold as God's merchandise.

A scholar we have met before, Don McAdams, showed up with a

manuscript revealing that Ellen had used the historian Wylie for some remnants in *The Great Controversy*:

The historical portions of *The Great Controversy* that I have examined are selective abridgements and adaptation of historians. Ellen White was not just borrowing paragraphs here and there that she ran across in her reading, but in fact following the historians page after page, leaving out much material, but using their sequence, some of their ideas, and often their words. In the examples I have examined I have found no historical fact in her text that is not in their text. The hand-written manuscript on John Huss follows the historian so closely that it does not even seem to have gone through an intermediary stage, but rather from the historian's printed page to Mrs. White's manuscript, including historical errors and moral exhortations.¹⁰

By the middle of the 1970s an increasing number of reports were questioning the writings of Ellen and her helpers.¹¹ Even the members of the White Estate got into the act in an obtuse way. Ron Graybill, then an assistant at the Estate offices, completed a study of one of the chapters of *The Great Controversy* and found that much of it had been included in a *Signs of the Times* article of October 1883 entitled "Luther in the Wartburg."¹² Graybill had discovered that what Ellen had really done was not copy the historian Merle d'Aubigne, as had been supposed, "but a popularized version of d'Aubigne prepared by the Reverend Charles Adams for youthful readers" — copying the copier in this case.

Even Graybill's connection with the White Estate could not ease the pain when he wrote:

The overall impression gained from this study by this researcher is that it sustains McAdams' main point — that the objective and mundane historical narrative was based on the work of historians, not on visions.¹³

As in the case of McAdams' work, the Estate would not release the work of Graybill, their own man. It takes more than an undercover man to obtain a copy of this piece of handiwork. But if one were fortunate enough to be among the chosen few to be allowed to view the precious relic from which Graybill drew his conclusion, one would see that Ellen had indeed copied in her own handwriting the words and thoughts of someone copying the words and thoughts of another writer. If this is where the Adventist divines stand when they insist that "everyone" was doing it (so it must be all right), they could be right. But one might ask — Why drag God into it and insist that He sanctioned it?

Because much valuable source material of the White Estate is not readily available to researchers, the intellectual community has not yet been able to come to grips with the serious problem that seems to exist for the meaning of inspiration.

Modern-day explorers William S. Peterson and Ronald L. Numbers had done well revealing the sources of some of the remnants and pieces that had been seen in Ellen's shop from time to time. But it was their misfortune, for their efforts, to become unwelcome for Adventist institutional employment, like many before them. To stay operable in Adventism, it is not necessary to see what Ellen saw, and certainly it is not necessary to see where she saw what she saw, but it has always been necessary to *believe* that she saw what she saw. This fact becomes hard to accept by those who, even by default, poke around in the pawnshop where the merchandise was represented to the buyers as God's merchandise.

At times things got not only creative but hilarious. The former president of the Southern California Conference of Seventh-day Adventists, Harold L. Calkins, flooded the local churches in 1977 with this gem credited to Ellen G. White in the *Review* of October 7, 1865.

Prayer is the answer to every problem in life. It puts us in tune with divine wisdom which knows how to adjust everything perfectly. So often we do not pray in certain situations, because from our standpoint, the outlook is hopeless. But nothing is impossible with God. Nothing is so entangled that it cannot be remedied; no human relationship is too strained for God to bring about reconciliation and understanding; no habit is so deep rooted that it cannot be overcome; no one is so weak that he cannot be strong. No one is so ill that he cannot be healed. No mind is so dull that it cannot be made brilliant. Whatever we need, if we trust God, he will supply it. If anything is causing worry or anxiety, let us stop rehearsing the difficulty and trust God for healing, love, and power.¹⁴

Later, Leslie Hardinge, and Ellen G. White coordinator and secretary of the conference, wrote to the White Estate and asked for verification of the source of the statement. The reply was as follows:

The quotation which you sent in your letter of March 31, and which we are returning herewith, supposedly found in an E. G. White article in the *Review* of October 7, 1865, is not an E. G. White statement. At least no one in the White Estate has been able to turn up any such statement from her writings. ... We haven't any idea what the source of this quotation is.¹⁵

Not that it would have made any difference if the quotation had been said to have come from Ellen's pen, for even so the lines could well have been copied from some other writer. But the question raised is: How much of this sort of thing has been done before, in the name of Ellen and inspiration, and finally in the name of God? The props were knocked from under the statement, for without Ellen's endorsement it lacked the value of authority. To the multitude of true believers, there is little of value without Ellen's stamp of approval.

In a letter written in 1921 in answer to questions raised by her

nephew, Vesta J. Farnsworth loyally defended Ellen and her activity. As is often the case, a defense may by its nature reveal information that actually does the opposite of defend. For example, Mrs. Farnsworth wrote:

In later years when the thought was presented to her [EGW] that the use she had made of the statements of historians was considered an infringement upon the rights and business interests of publishers, she gave instruction that in future editions of her books correction should be made, giving full credit for all quotations.¹⁶

Although the bulk of Ellen's major works had been published by then, after this "thought was presented" in regard to *The Great Controversy*, no one yet has produced a statement from her that she was willing to give specific credit to specific persons whose works and ideas were incorporated in her materials.

A statement from a letter by Willard A. Colcord gives the setting for the explanation Vesta Farnsworth gave to another question by her nephew:

What I said in my letter to my father about the Australian letter, I think was too indefinite for you to get at the real facts. In the writings on religious liberty topics sent here to the religious liberty department some few years ago from Sister White, the two pages embodied in this, as taken from a communication that I wrote Sister White while I was in Australia, were embodied without any credit, quotes, or anything of the kind; simply adopted as original matter. . . . This making use of so much matter written by others, in Sister White's writings, without quotes or credit, has gotten her and her writings into quite a lot of trouble. One of the chief objects in the late revision of "Great Controversy" was to fix up matters of this kind and one of the chief reasons why "Sketches from the Life of Paul" was never republished was because of serious defects in it on this ground.¹⁷

To answer her nephew, Mrs. Farnsworth quoted as follows from information provided by one of those who served as secretary to Ellen White for a time — Clarence C. Crisler:

During the latter years of Sister White's lifework, there were kept in her office not only files of her letters and manuscripts but also sundry other documents from various sources; and this miscellany was classified and arranged so as to be within easy reach at a moment's notice. Collectively, this mass of matter was known as "The Document File." It was entirely distinct from the File of testimony matter, and was kept separately.

The Document File was arranged according to subjects, and contained much of historical and general interest regarding many phases of our denominational work. . . . No effort was made at completeness; the Document File was rather a place where matter that might prove useful was kept in classified form.

In this Document File was a folder labeled "Religious Liberty Depart-

ment;" into this had been placed, through the years, miscellaneous material on this subject, including some duplicates and copied-out portions of letters and manuscripts from the pen of Sister White.

When, prior to the 1909 General Conference, Mrs. White called for what had been written by her on the subject of Religious Liberty . . . in order that she might give consideration to what should be included on this subject in a forthcoming volume of "Testimonies for the Church" (volume nine), she was handed that which was on the regular File of her letters and manuscripts. Later when she was about to leave her California home and office for the Conference, these letters and manuscripts were copied out in part, in order that she might have portions with her; for she had not yet made final decisions as to what had best be published at that time.

In order to make sure that any available material might be within easy reach when far away from the Office, one of her secretaries, before taking the train for the Washington Conference, took from the Document File the folder labeled "Religious Liberty Department" . . . and this was taken to the Conference in addition to the Testimony matter from the letter and manuscript File. This folder, like most of the other folders in the Document File, contained matter from various sources, and it was here that a member of the Religious Liberty Department came across the page referred to as having been "a letter he had sent her some years before." The page had been written by Elder W. A. Colcord.¹⁸

What Vesta Farnsworth said about Marian Davis, another of Ellen's editorial assistants, opens up vistas yet to be explored:

It is stated that Miss Marian Davis was found one day weeping over the plagiarism in Sister White's books. If this be true, it is one of the many things connected with her work over which she was deeply distressed. Sister Marian Davis was exceedingly faithful and conscientious in her labors, and felt keenly her responsibility in the work entrusted to her in connection with Sister White's writings. She was frail of body and often low spirited. Many times she besought the prayers and the counsel of her associates and fellow workers. And by the help of God she did a noble work. She loved the work better than her life, and anything which affected it affected her. She had *shared in the decision* to leave out quotation marks in the early edition of "Great Controversy" and to the use of the general acknowledgment in the Preface. Then when there came severe criticism for this, she, with Sister White and her associates, felt it very keenly. [Italics added.]¹⁹

Now the real shocker:

The accusation that Sister White covered her writings with her apron when a visitor came in, in order to conceal that fact that she was copying something from a book, is truly absurd. *It was no secret that she copied choice passages from books and periodicals.* But when she was writing counsels and reproof to older ministers she sometimes desired that it should not be known by younger workers what and to whom she was writing. This often led her to cover her writings when visitors came. [Italics added.]²⁰

What Mrs. Farnsworth revealed surely was more than she had in-

tended. First she had stated that “in the writing of this letter I have been fortunate in receiving help from reliable sources, and I believe you may consider what I am writing is authentic.”²¹

If she is reliable, then one must conclude (a) that Marian Davis was found weeping; (b) that she wept over plagiarism in Ellen’s books; (c) that Marian had enormous latitude in doing what she did, presumably often without Ellen’s permission or knowledge; (d) that Ellen did cover her writings with her apron as had been rumored; (e) that “it was no secret that Ellen copied choice passages from books and periodicals.”

In the face of such evidence, what can the White Estate do except shift the discussion of Ellen’s taking others’ material (in the name of God) to the area of value?

Unlike fact or policy, value, of course, is nothing more nor less than one’s own opinion. It is the great gray area of a never-never land that most of us dwell in. It is intangible and subjective. It is a matter, not of the mind or reason, but of feeling, and hope, and desires, and dreams, and ambitions. It is an area not of proof but of conjecture, often called “faith” by the faithless. It is the battleground where the supersalesmen of the psychic operate their magic. To the divine, it may be called “inspiration.” It may serve as a flag to wave people away from the real word they dare not come to grips with. That seldom-used word is *authority*.

The word authority, like inspiration, is also intangible in the religious world. Authority in that world is also, like beauty, in the eye of the beholder. But unlike inspiration, authority ultimately must be translated into the objective, the concrete world of reality, the here and now, the action. Inspiration need never move from its couch; indeed, it has not moved much throughout the centuries. Inspiration often appears as a dishonest attempt by honest people to define and come to grips with a concept that seems to defy defining. Inspiration warms the body and soothes the mind but need not produce any action. It can stay closeted in the hidden chambers of the soul forever and never be recognized by others. But authority must live in action, whereas inspiration often coddles action. Authority freely given becomes the basis for all self-discipline, whereas inspiration soon wafts away. The divines of Ellen’s persuasion would far better serve themselves and their cause by facing and coming to grips with the question of what authority is given Ellen than by neglecting their ship until it sinks, while they shout at each other in the name of inspiration.

Ellen’s position in Adventist history, in spite of the white lie, is secure. Her inspiration and devotion to her cause cannot be denied, because they live on in the lives of her true believers. But the church has never come to grips with her authority over facts and policies and practices. The Adventist Church members have let the supersalesmen of the

psychic usurp Ellen’s authority and turn it into God’s for their own purposes. They are the ones who often blow Ellen’s trumpet in the name of God. If the church is to survive, the divines will have to come out of never-never land and start to guide themselves and others toward a satisfying answer on what Ellen’s authority is.

It was elucidation of that authority, not inspiration, that William S. Sadler was seeking when he wrote to Ellen in 1906. He had always supported Ellen in her decisions and in her writings. But he had begun to have doubts — as had many others who had followed too blindly and too long. He stated some of these problems thus:

Accordingly, I find myself in a quandry, when I seek to understand certain things that you have recently written. I am often at a loss to know how to choose between the following two positions: —

(1) Am I to acknowledge the conditions or accusations which are stated in the Testimony as true, and as conditions which really exist at the present time, even though after prayerful search and careful inquiry I am still unable to recognize that these things do exist? Or,

(2) Is this another instance like the Chicago buildings, in which you presented a thing that does not really exist, but which the Lord is seeking to forestall?²²

Sadler saw a dangerous change of attitude (as to Ellen and her writings) coming into the church:

I turned a deaf ear to these things for years, but now, since our attitude on the Testimonies is becoming a test throughout the denomination, I realize that I must go to the bottom of all these things.²³

Like others before him, he was concerned with Willie White’s influence over the Testimonies — as he made clear by quoting to Ellen from “the communication written by you under date of July 19th, 1905, to Brethren I. H. Evans and J. S. Washburn”:

I wrote a few lines to Elder Daniells suggesting this be done, but Willie did not see that the matter could be carried through thus, because Elder Daniells and others were at that time very much discouraged in regard to the condition of things in Battle Creek. So I told him that he need not deliver the note.²⁴

What this good doctor was struggling with seemed to be the same thing that all thinking persons around Ellen had to wrestle with at some time in their experience. Their problem always came down to the same thing: Would the REAL GOD of Ellen G. White PLEASE STAND UP? In his letter to her, Sadler asked this question over and over:

Are the letters you write to the leaders in our work, in answer to letters they

write, Testimonies? Must I receive everything you write as from the Lord — just as it is, word for word, — or are there communications you send out, which are your personal letters, — personal communications from Sister White?...

What shall be my attitude toward those who hesitate in accepting a Testimony, or apparently rejecting the Testimonies? Shall I leave them alone with God and their Bibles, or shall I publicly denounce them, and make war upon them?...

Concerning Reform Dress and the change of instruction ... is your position today any different from that which you took then?...

A number of years ago, I was told that your son made this change in the manuscript. Is this so? Does anyone have authority to in any way change your writings? To what extent and in just what way are the Testimonies edited after they leave your pen, before they are crystallized into type?²⁵

Questions, questions, questions.

But they were never answered. That must have been one of the reasons why this particular medical practitioner — whose record says he was at one time senior attending surgeon to Columbus Hospital and chief surgeon at Bethany Sanitarium and Hospital, former professor at a postgraduate medical school in Chicago, author of a number of books — later wrote the following as to some similar cases he had observed:

Nearly all these victims of trances and nervous catalepsy, sooner or later come to believe themselves to be messengers of God and prophets of Heaven; and no doubt most of them are sincere in their belief. Not understanding the physiology and psychology of their afflictions, they sincerely come to look upon their peculiar mental experiences as something supernatural, while their followers blindly believe anything they teach because of the supposed divine character of those so-called revelations.²⁶

The evidence points to the fact that Sadler was speaking not only from his professional conviction but also from his own personal observation of Ellen over the years and his experience as a one-time believer.

Many, in their time and turn, came to have questions concerning Ellen's authority. They might be husband, relative, secretary, assistant, editor, writer, educator, associate, or friend. But they came to question her relationship with God when it came to her claim in her writings and her "visions." It was not that they doubted her pastoral inspiration, or her belief in it. But what they did question was by whose name she did what she did.

That question, which so concerned knowledgeable persons then and which was their (and Ellen's) greatest controversy during her lifetime, remains the cause of question and controversy in our own day — a whole lifetime since her death in 1915.

No wonder, decades later, Ron Graybill, Associate, in the White Estate, should wonder aloud to the Adventist Forum Board in November

of 1981 the same thoughts of Sadler but in different words where he said:

The great bulk of her comments deal only with the divine source of her material and tend to deny the influence of human thought and opinion. And, thus, while we have no problem with the fact that Mrs. White did borrow, we do wonder why she appears to have denied her borrowing.²⁷

But deny it she did. It is only a part of the extended white lie to say that the church has been open and honest about Ellen's copy work. Neither she nor her husband ever gave evidence that she was in the work of stealing from others. In fact, until forced into admissions in later years, the Whites from James through Willie, the son, and on to Grandson Arthur, all took the hard line about Mother Ellen. James' best shot was given in his book *Life Sketches* which was published in 1880, just eight years before the "great confession" in the introduction of *Great Controversy* in 1888. It is so strong and absolute in its ignorance or cover up, that it should be quoted as a whole:

3. Does unbelief suggest that what she writes in her personal testimonies has been learned from others? We inquire, What time has she had to learn all these facts? and who for a moment can regard her as a Christian woman, if she gives her ear to gossip, then writes it out as a vision from God? And where is the person of superior natural and acquired abilities who could listen to the description of one, two, or three thousand cases, all differing and then write them out without getting them confused, laying the whole work liable to a thousand contradictions? *If Mrs. W. has gathered the facts from a human mind in a single case, she has in thousands of cases, and God has not shown her these things which she has written in these personal testimonies.*

4. In her published works there are many things set forth which cannot be found in other books, and yet they are so clear and beautiful that the unprejudiced mind grasps them at once as truth. ... If commentators and theological writers generally had seen these gems of thought which strike the mind so forcibly, and had they been brought out in print, all the ministers in the land could have read them. These men gather thoughts from books, and as Mrs. W. has written and spoken a hundred things, as truthful as they are beautiful and harmonious, *which cannot be found in the writings of others, they are new to the most intelligent readers and hearers. And if they are not to be found in print, and are not brought out in sermons from the pulpit, where did Mrs. W. find them?* From what source has she received the new and rich thoughts which are to be found in her writings and oral addresses? *She could not have learned them from books, from the fact that they do not contain such thoughts.* And, certainly, she did not learn them from those ministers who had not thought of them. The case is a clear one. It evidently requires a hundred times the credulity to believe that Mrs. W. has learned these things of others, and has palmed them off as visions from God, than it does to believe that the Spirit of God has revealed them to her [*italics added*].²⁸

References and Notes

1. See Appendix, Chapter 9 Comparison Exhibits on *SDA Commentary*.
2. See Appendix, Chapter 9 Comparison Exhibits on *My Life Today and Sons and Daughters of God* — two devotional books compiled long after Ellen White's death.
3. See Appendix, Chapter 9 Comparison Exhibits. Certain books were compiled and published long after Ellen White's death.
4. See Appendix, Chapter 9 Comparison Exhibits on *Testimonies for the Church* and later publications.
5. D. Arthur Delafield to Walter Rea in 1960, concerning the EGW Estate policies on making more compilations. Merlin L. Neff to the White Estate, 20 January 1961: "There is a feeling on the part of many of our leaders, particularly in Washington, that we have enough compilations of the Spirit of Prophecy. There is considerable objection to bringing more out at the present time."
6. [Editorial "filler"], *Review*, Vol. 37, no. 6, January 1871.
7. Ellen G. White, *Education* (Mountain View: PPA, 1903), p. 57.
8. See Appendix, Chapter 9 Comparison Exhibits on *Testimonies for the Church*.
9. Ingemar Linden, *The Last Trump*, p. 208. See also Uriah Smith's letters to Dudley M. Canright in 1883 (11 March, 6 April, 31 July, 7 August).
10. Donald R. McAdams, "Shifting Views of Inspiration," *Spectrum* 10, no. 4 (March 1980): 34. Here McAdams quotes from "Ellen G. White and the Protestant Historians," his unpublished typescript available in photocopy form at the Adventist "research centers" (EGW Estate, Andrews University Library, and Loma Linda University Library Archives and Special Collections).
11. *Ibid.*, pp. 27-41 (the entire article). See also the issues of *Spectrum* throughout the 1970s.
12. McAdams, *Spectrum* 10, no. 4 (March 1980), p. 35.
13. *Ibid.*, p. 34.
14. Harold L. Calkins to Southern California Conference members in 1977. The quotation circulated was purported to be a quotation from the works of Ellen G. White in an 1865 *Review*.
15. EGW Estate Office to Leslie Hardinge, 18 April 1977.

16. Vesta J. Farnsworth to Guy C. Jorgensen, 1 December 1921, pp. 32-33.
17. Willard A. Colcord letter, 23 February 1912.
18. Vesta J. Farnsworth to Guy C. Jorgensen, 1 December 1921, pp. 32-33.
19. *Ibid.*, p. 34.
20. *Ibid.*, p. 34.
21. *Ibid.*, p. 6.
22. William S. Sadler to Ellen G. White, 26 April 1906, p. 2.
23. *Ibid.*, p. 2.
24. *Ibid.*, p. 3.
25. *Ibid.*, pp. 4, 6, 8-10.
26. W[illiam] S. Sadler, *The Truth about Spiritualism*, (Chicago: A. C. McClurg & Co., 1923).
27. Ron Graybill, White Estate, November 1981, Forum Board Talk.
28. James White, *Life Sketches, Ancestry, Early Life, Christian Experience and Extensive Labors of Elder James White, and His Wife, Mrs. Ellen G. White* (Battle Creek, Steam Press. 1880) pp. 328-329, 1880 edition.

Chapter 9/Selected Exhibits

See additional in Appendix

Books Written by:

White, Ellen G.
Christ's Object Lessons, 1900
Counsels on Stewardship, 1940
Counsels to Teachers, 1913
Education, 1903
Evangelism, 1946
Fundamentals of Christian Education, 1923
Gospel Workers, 1915

Sources from Which She Drew:

Andrews, J[ohn] N[evins]
History of the Sabbath, Battle Creek, SDA Pub. Assn. 1862

Broadman, William E.
The Higher Christian Life, Boston, Hoyt, 1871

Coles, L[arkin] B.
Philosophy of Health, Boston, Ticknor, Reed & Fields, 1853

Books Written by:

E. G. White (cont'd)

Great Controversy, 1884, 1886, 1911
Messages to Young People, 1930
The Ministry of Healing, 1905
My Life Today, 1952
Patriarchs and Prophets, 1890, 1913
Prophets and Kings, 1916
Selected Messages, Vols. 1-3, 1958-1980
Sons and Daughters of God, 1955
Spirit of Prophecy, Vol. 4, 1884
Steps to Christ, 1892
Testimonies to Ministers, 1923
Testimonies to the Church, Vols. 1-9, 1868-1909
Thoughts from the Mount of Blessing, 1896

Sources from Which She Drew:

Edersheim, Alfred

Elisha the Prophet, London,
 Religious Tract Society, 1882

Gordon, Adoniram Judson

The Ministry of Healing, London,
 Revell, 1882

Harris, John

Mammon, New York, American Tract
 Society, 1836

The Great Teacher, 2nd ed., Amhurst,
 J. S. and C. Adams, 1836

The Great Teacher, 17th ed., Boston,
 Gould and Lincoln, 1870

Kirk, Edward N.

Lectures on the Parables of Our Saviour,
 New York, Trow, 1856

Krummacher, F. W.

Elijah the Tishbite, London, Nelson,
 1848

March, Daniel

Home Life in the Bible, Philadelphia,
 Ziegler & McCurdy, 1873

Night Scenes in the Bible
 Philadelphia, Zeigler & McCurdy,
 1868-1870

Our Father's House,
 Philadelphia, Ziegler & McCurdy,
 1871

Walks and Homes of Jesus
 Philadelphia, Presbyterian Pub.
 Committee, 1856

Melville, Henry

Sermons, Volume I & II, London,
 Francis & John Rivington, 1846, 1851

Miller, Eli Peck

The Cause of Exhausted Vitality, Boston,
 E. P. Woodward & Co., 1867

Sources from Which She Drew:

Nichols, Francis Davis, Ed.

The S.D.A. Bible Commentary,
 Washington, D.C., Review & Herald
 Pub., 7 vol., 1953-57

Smith, Hannah W.

The Christian's Secret of a Happy Life,
 Old Tappan, N.J., Revell, 1883
 (1971 ed.)

Smith, Hannah W.

The Christian's Secret of a Happy Life,
 Old Tappan, N.J., Revell, 1883
 (1971 ed.)

Stowe, Calvin

Origin & History of Books of the Bible,
 Hartford, Conn., Hartford
 Publishing Co., 1868

Taylor, William M.

The Parables of our Saviour, New York,
 Hodder & Streghton, 1886

Underwood, Almon

*Millennial Experiences, or God's Will
 Known & Done*, Boston, Henry Hoyt,
 1860

White, James

Life Incidents, Battle Creek, Steam
 Press, 1868

*Life Sketches, Ancestry, Early Life,
 Christian Experience and Extensive
 Labors, of Elder James White, and His
 wife, Mrs. Ellen G. White*, Battle Creek,
 Steam Press, 1880

*Sketches of The Christian Life and Public
 Labors of William Miller*, Battle Creek,
 Steam Press, 1875

Sample Comparison Exhibits

Prophets and Kings

E. G. White 1916

[119] Among the mountains of Gilead ... there dwelt ... a man of faith ... far removed from any city of renown.

As Elijah saw Israel going deeper and deeper into idolatry, his soul was distressed. ... God had done great things for His people. He had delivered them from bondage. ...

[120] Inasmuch as the worshipers of Baal claimed that the treasures of heaven, the dew and the rain, came not from Jehovah, but from the ruling forces of nature, and that it was through the creative energy of the sun that the earth was enriched and made to bring forth abundantly, the curse of God was to rest heavily upon the polluted land.

[121] It was only by the exercise of strong faith in the unfailing power of God's word that Elijah delivered his message. ... Elijah had passed by ever-flowing streams, hills covered with verdure, and stately forests that seemed beyond the reach of drought. ... The prophet might have wondered how the streams that had never ceased their flow could become dry, or how those hills and valleys could be burned with drought.

[124] The earth is parched as if with fire. The scorching heat of the sun destroys what little vegetation has survived. Streams dry up, and lowing herds and bleating flocks wander hither and thither in distress. Once-flourishing fields have become like burning desert sands, a desolate

Night Scenes in the Bible

Daniel March 1868-1870

[193] He came from the wild mountainous land of Gilead.... They knew nothing of towns or villages....

[196] He was kept apart from the homes of men and the ... tender affections of domestic life....

[197] Elijah remembered the history which Israel had forgotten ... the deliverance from Egypt.... And he believed that the apostate house of Ahab and of all Israel was ... in the hand of the living God....

The priests of Baal had set up the worship of Nature....

[198] The people had been taught that these pagan deities ruled the elements of earth and fire and water by their mystic spells. But Elijah still believed that the sun and the clouds, ... the streams and the fountains were in the hands of Jehovah.

[200] Elijah must have been a man of great faith to be willing to stake his very life upon the truthfulness of what he had spoken....

He crossed the fertilizing brooks and the marshy plains of Beth-shan. ... He could survey the green hills of Samaria ... wooded Carmel ... fountains of perpetual streams. ... No this land cannot be burned with drought nor wasted with famine.

[205] A whole year passes and another begins, and there is no rain. A second and a third is completed, and ... no clouds form and no dew falls....

The parched earth is all burnt over as with fire. The once fruitful field becomes like ashes from the furnace.

Prophets & Kings (cont'd)

waste. The groves dedicated to idol worship are leafless; the forest trees, gaunt skeletons of nature, afford no shade. The air is dry and suffocating; dust storms blind the eyes and nearly stop the breath. ... Famine, with all its horrors, comes closer.

[127] The second year of famine passed, and still the pitiless heavens gave no sign of rain. ... Fathers and mothers, powerless to relieve the sufferings of their children, were forced to see them die. ...

He (God) was trying to help them to recover their lost faith, and He must needs bring upon them great affliction. ...

[128] There was but one remedy — a turning away from the sins that had brought upon them the chastening hand of the Almighty, and a turning to the Lord with full purpose of heart.

[139] In his first faltering words, "Art thou he that troubleth Israel?" he [Ahab] unconsciously reveals the inmost feelings of his heart. Ahab knew that it was by the word of God that the heavens had become as brass, yet he sought to cast upon the prophet the blame for the heavy judgments resting on the land.

[140] Elijah makes no attempt to excuse himself or to flatter the king. Nor does he seek to evade the king's wrath by the good news that the drought is almost over. ... "I have not troubled Israel," Elijah boldly asserts, "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Night Scenes in the Bible (cont'd)

[206] The hot wind drains the moisture from the green leaf and the living flesh, and the suffocating dust-storm sweeps along the hills like the simoon of the desert. ... The groves give no shade, and the trees of the forest stretch their skeleton arms. ... The bleating of flocks grows fainter....

[206] The famine enters the homes. ... The mother turns with horror ... and the father ... finds that the mouths ... will cry no more....

[207] And all this terrible calamity was brought upon Israel in mercy to save them from the worse evil of denying and forsaking their fathers' God. ... Whatever it may cost them to recover that faith ... better suffer ... than live without God....

So Elijah believed, and ... waited ... for the heart of his apostate people to be turned back again by affliction.

Elijah the Tishbite

F. W. Krummacher 1848

[63] Ahab accordingly, with what feelings we may better imagine than express, went to meet Elijah....

[64] "Art thou he that troubleth Israel?" said the wrathful monarch, and thus cast upon the prophet the whole blame of God's heavy judgments upon the land.

[66] Does he excuse himself? ... Does he have recourse to flattery or artifice? ... Does he even endeavour to moderate the king's displeasure, by announcing to him the good news of approaching rain? ... "I have not troubled Israel: but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou has followed Baalim."

Prophets & Kings (cont'd)

In anxious expectancy the people wait for him to speak. ...

The people answer him not a word. Not one in that vast assembly dare reveal loyalty to Jehovah. ...

[149] The false priests prepare their altar, laying on the wood and the victim; and then they begin their incantations. Their shrill cries echo and re-echo through the forests and the surrounding heights, as they call on the name of their god, saying, "O Baal, hear us." The priests gather about their altar, and with leaping and writhing and screaming, with tearing of hair and cutting of flesh, they beseech their god to help them.

There is no voice, no reply to their frantic prayers....

As they continue their frenzied devotions, the crafty priests are continually trying to devise some means by which they may kindle a fire upon the altar and lead the people to believe that the fire has come direct from Baal. ...

[150] Elijah continues to watch intently; for he knows that if by any device the priests should succeed in kindling their altar fire, he would instantly be torn in pieces. ...

The prophets of Baal are weary, faint, confused. ...

[150-1] All day long the people have witnessed the demonstrations... and have had opportunity to reflect on the follies of idol worship. Many in the throng are weary of the exhibitions of demonism; and they now

Night Scenes in the Bible (cont'd.)

On the highest ridge of the mountain, where the altar of Jehovah had once stood and had been thrown down... the prophet comes forth and takes his stand. [210] All down the wooded slope... are gathered the thousands... waiting with breathless awe and expectation....

But there is not one in all the multitude that dares to utter an approving word or give a sign of assent to a proposition so plain....

The priests of Baal... lay on the wood and the victim, and then they begin to chant and howl, in the wild orgies of idolatrous worship... [211] leaping up and down, tossing and tearing their... robes.... It is past midday, and still, hoping to gain time and find some device or sleight of hand by which the fire can be kindled, they continue their cries, cutting their flesh, leaping over the altar, staining their faces and their garments with their blood, howling and foaming....

All the while Elijah stands alone, waiting and knowing full well that if by any deceit or cunning they should kindle the altar the people will join with them in tearing him in pieces on the spot.... But all in vain for the frantic and fainting priests of Baal.... The people are weary of the vain repetitions and terrible demonism of idolatry.

[212] And then, at the hour of the evening sacrifice, the prophet stands forth alone.... The great multitude are pale and breathless with awful expectation.... His calm and simple prayer and his peaceful deportment

Prophets & Kings (cont'd)

await with deepest interest the movements of Elijah.

It is the hour of the evening sacrifice. ...

The disappointed priests of Baal, exhausted by their vain efforts, wait to see what Elijah will do. ... The people, fearful also, and almost breathless with expectancy, watch. ...

[152] No sooner is the prayer of Elijah ended than flames of fire, like brilliant flashes of lightning, descend from heaven... licking up the water in the trench. ... The brilliancy of the blaze illumines the mountain and dazzles the eyes of the multitude. In the valleys below, where many are watching in anxious suspense the movements of those above, the descent of fire is clearly seen, and all are amazed at the sight. It resembles the pillar of fire which at the Red Sea separated the children of Israel from the Egyptian host.

The people on the mount prostrate themselves in awe before the unseen God.

[155] The judgments of Heaven had been executed; the people had acknowledged the God of their fathers as the living God; and now the curse of Heaven was to be withdrawn, and the temporal blessings of life renewed. The land was to be refreshed with rain. ...

[156] This was enough. In that small cloud he beheld by faith an abundance of rain....

[158] Elijah, who, as the prophet of God, had that day humiliated Ahab before his subjects and slain his idolatrous priests, still acknowledged him as Israel's king; and now, as an act of homage, and strengthened by the power of God, he ran before the royal chariot. ...

Night Scenes in the Bible (cont'd.)

are more impressive than the foaming fury....

[212] No sooner has he spoken than the rushing flame descends from the clear heavens like the lightning's flash.... The sudden blaze blinds the eyes of the multitude and illumines the whole slope of the mountain. ... The people watching afar off, on the house-tops in Jezreel and Samaria, and on the hills of Ephraim and Galilee, are startled at the sight. It seems to them as if the pillar of fire that led their fathers in the desert had descended upon Carmel. The multitude on the mountain fall on their faces to the ground....

[213] The people have confessed their father's God and the false prophets are slain, it is time for the rain to come and for the parched earth to revive again with returning life. ... But it is enough. Elijah, to whom... clouds and sky have been familiar from his youth, can already hear the sound of the coming tempest....

[214] Like an Arab of modern times, he would not go in, but stayed outside the walls and cast himself upon the bare earth, in the midst of the storm, for his night's repose. The prophet had put the king to shame before his people at Carmel, and he ran before his chariot as an act of

Prophets & Kings (cont'd)

[159] And yet, after the signal triumphs ... he was willing to perform the service of a menial. ...

The prophet, choosing to remain outside the walls, wrapped himself in his mantle, and lay down upon the bare earth to sleep. ...

[161] But a reaction such as frequently follows high faith and glorious success was pressing upon Elijah. He feared that the reformation begun on Carmel might not be lasting; and depression seized him. ...

[162] A fugitive, far from the dwelling places of men, his spirits crushed by bitter disappointment, he desired never again to look upon the face of man. ...

The faithful Job, in the day of his affliction and darkness, declared: "Let the day perish wherein I was born."

[165] The apostle Paul has testified: "He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness."

[217] As he journeyed northward, how changed was the scene from what it had been only a short while before! ... Now on every hand vegetation was springing up as if to redeem the time of drought and famine.

Night Scenes in the Bible (cont'd.)

homage to show that he still acknowledged him as his sovereign. ... He was still willing to perform the menial service of running in the rain and darkness before the chariot of his king. ...

[216] Such is the reaction which not unfrequently follows the most daring effort and the most dazzling success. Such is the despondency that sometimes presses hard upon the most sublime and heroic faith in the purest and noblest minds. ...

[190] Far from the homes of men and the gentle charities of domestic life, he would gladly give up his body to be covered by the drifting sands. ... He would rather die in darkness and solitude than ever see the face or hear the voice of his fellow-man again.

[191] The words which affliction and darkness wrung from the lips of the patient patriarch of old: "Let the day perish wherein I was born!"

[216] Paul was caught up to the third heaven in visions of glory ... and then, soon after, was praying with thrice-repeated and beseeching supplication.

Elisha the Prophet
 Alfred Edersheim 1882

[5] Once more Elijah is directed to turn northwards. But how different does the scene appear! It is as if nature herself sympathised with the visions of comfort and help so lately presented to the soul of the prophet. ...

Prophets & Kings (cont'd)

Elisha's father was a wealthy farmer, a man whose household were among the number that in a time of almost universal apostasy had not bowed the knee to Baal. ... Theirs was a home where ... allegiance to the faith of ancient Israel was the rule. ...

[218] He received the training in habits of simplicity and of obedience. ...

[218] Faithfulness in little things ... is the evidence of fitness for greater responsibilities. ...

[219] A man may be in the active service of God while engaged in the ordinary, everyday duties. ...

[220] "Go back again," was Elijah's answer, "for what have I done to thee?" This was not a repulse, but a test of faith. Elisha must count the cost — decide for himself to accept or reject the call. If his desires clung to his home and its advantages, he was at liberty to remain there. ...

[222] He is spoken of as pouring water on the hands of Elijah, his master. ... As the prophet's personal attendant, he continued to prove faithful in little things. ...

Having put his hand to the plow, he was resolved not to turn back.

Elisha the Prophet (cont'd)

The son of a godly household, his was the ancient faith of Israel. ... There must have been many a home in which the knee had never been bent to Baal!

[6] Elisha had grown up in the habits of a simple piety ... *willingness to fulfil its duties, however humble.* ...

[7] If we cannot or do not serve God in the humble place and in the daily duties which He has assigned to us assuredly we never can nor will serve Him in any other place or circumstances.

[9] The answer of Elijah, "Go back, for what have I done unto thee?" is intended not as a rebuke, but as a trial. It meant, in effect: Unless your heart fully responds; if it fondly lingers on the past, go back to your home.

[11] He is described as pouring water on the hands of the prophet, or, in other words, as his personal attendant. There is a voluntary, and therefore false humility, when from choice men leave their proper stations ... for positions and circumstances of their fanciful devising.

[17] He has put his hand to the plough, and he will not look back.

Prophets & Kings (cont'd)

[370] All men are of one family by creation, and all are one through redemption. Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God, the throne encircled by the rainbow of promise. In Christ there is neither Jew nor Greek, bond nor free.

The Great Teacher
John Harris 1836

[71] The love of God ... has been, from the beginning, operating ... in favor of mankind. ... He came to demolish every wall of partition, to throw open every compartment in the temple of creation, that every worshipper might have free and equal access to the God of the temple. ... He (God) gave him, to encircle the world with an atmosphere of grace, as real and universal as the elemental air which encompasses and circulates around the globe itself. ...

Herein is love! That he should have lifted it (the world) into the radiance of an orbit next his throne ... and have carried it to the highest throne of the highest heavens.

Night Scenes in the Bible
Daniel March 1868-1870

[522] Admitted in his youth to a share in kingly authority, Belshazzar gloried in his power and lifted up his heart against the God of Heaven.

[290] He was admitted to a share in kingly power at fifteen, and the glory, which was too great for the mighty Nebuchadnezzar. ... He lifted himself up against the Lord of heaven. ...

[523] All the attractions that wealth and power could command, added splendor to the scene. Beautiful women with their enchantments were among the guests in attendance at the royal banquet. ... Princes and statesmen drank wine like water and revelled under its maddening influence.

With reason dethroned through shameless intoxication ... the king himself took the lead in the riotous orgy. ...

[524] Little did Belshazzar think that there was a heavenly Witness to his idolatrous revelry; that a divine Watcher, unrecognized, looked upon the scene of profanation, heard the sacrilegious mirth. ... When the rev-

[292] Fruits glisten ... and a flood of wine ... runs redder than blood; wild dancers are there and a riot of mirth, and the beauty that maddens the passions of earth. ...

"The music and the banquet and the wine; the garlands, the rose-odors and the flowers; the sparkling eyes, the flashing ornaments ...; the false enchantment of the dizzy scene," take away all reason and all reverence from the crowded revelers. ... There is now nothing too sacred for them to profane, and Belshazzar himself takes the lead in the riot and the blasphemy.

Prophets & Kings (cont'd)

elry was at its height a bloodless hand came forth and traced upon the walls of the palace characters that gleamed like fire — words which, though unknown to the vast throng, were a portent of doom to the now conscience-stricken king. ...

[531] Even while he and his nobles were drinking from the sacred vessels of Jehovah, and praising their gods of silver and of gold, the Medes and the Persians, having turned the Euphrates out of its channel, were marching into the heart of the unguarded city. The army of Cyrus now stood under the walls of the palace; the city was filled with the soldiers of the enemy.

[527] Conscience was awakened.

The Ministry of Healing
Ellen G. White 1905

[471] The potter takes the clay, and molds it according to his will. He kneads it and works it. He tears it apart, and presses it together. He wets it, and then dries it. He lets it lie for a while without touching it. When it is perfectly pliable, he continues the work of making it a vessel. He forms it into shape, and on the wheel trims and polishes it. He dries it in the sun, and bakes it in the oven. Thus it becomes a vessel fit for use.

Night Scenes in the Bible (cont'd.)

[291] The flames of idolatrous sacrifice rose high. ...

[293] At the very moment when their sacrilegious revelry was at its height, the bodiless hand came forth and wrote the words of doom upon the wall of the banqueting-room, the armies of Cyrus had turned the Euphrates out of its channel and marched into the unguarded city along the bed of the stream beneath the walls; they were already in possession of the palace gates when Belshazzar and his princes were drinking wine from the vessels of Jehovah.

[297] The eye of the Great Judge is upon every scene of profanity and dissipation. The handwriting appeared upon the wall of the banquet-room in Belshazzar's palace in the hour of their wildest mirth, to show that God was there.

[299] An accusing conscience always makes darkness ... terrible to the guilty.

The Christian's Secret of a Happy Life
Hannah W. Smith, 1883
(8th ed., 1971)

[24] The potter takes the clay thus abandoned to his working, and begins to mold and fashion it, according to his own will. He kneads and works it; he tears it apart and presses it together again; he wets it and then suffers it to dry. Sometimes he works at it for hours together; sometimes he lays it aside for days, and does not touch it. ... He turns it upon the wheel, planes it and smooths it, and dries it in the sun, bakes it in the oven, and finally turns it out of his workshop, a vessel to his honor and fit for his use.

Messages to Young People

Ellen G. White 1930

[103] Have you ever watched a hawk in pursuit of a timid dove? Instinct has taught the dove that in order for the hawk to seize his prey, he must gain a loftier flight than his victim. So she rises higher and still higher in the blue dome of heaven, ever pursued by the hawk, which is seeking to obtain the advantage. But in vain. The dove is safe as long as she allows nothing to stop her in her flight, or draw her earthward; but let her once falter, and take a lower flight, and her watchful enemy will swoop down upon his victim. Again and again have we watched this scene with almost breathless interest, all our sympathies with the little dove. How sad we should have felt to see it fall a victim to the cruel hawk!

Our Father's House

Daniel March 1871

[255] I have seen the bird of prey in chase of the timid dove. The dove knew that the hawk, in making its attack, must swoop down from a loftier height. And so the defenseless creature rose, circle above circle, higher and higher, toward heaven. Above the hills and above the mountains ... striving in vain to reach a loftier height from which to rush down, like a thunderbolt, and seize the prey. But the dove was safe so long as she continued to soar. She had nothing to fear from the talons of her rapacious foe so long as she suffered nothing to entice her back to the earth. But once let her cease to rise, and her watchful enemy would soon reach a loftier elevation, and from thence shoot down with deadly aim for her destruction.

Thoughts from the Mount of Blessing

Ellen G. White 1896, (1956 ed.)

[44] Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart, into which the light of life has never shone.

Night Scenes in the Bible

Daniel March 1868-1870

[336] Every trial patiently borne, every blessing gratefully received, every temptation faithfully resisted, carries us higher on the shining way that leads to glory and to God.

Selected Messages, Vol. 1

Ellen G. White 1958

[19] Human minds vary. The minds of different education and thought receive different impressions of the same words, and it is difficult for one mind to give to one of a different temperament, education, and habits of thought by language exactly the same idea as that which is clear and distinct in his own mind. ...

[19] The Scriptures were given to men, not in a continuous chain of unbroken utterances, but piece by piece through successive generations, as God in His providence saw a fitting opportunity to impress man at sundry times and divers places. ...

[21] It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself.

Origin and History of the Books of the Bible

Calvin E. Stowe 1868

[17] Human minds are unlike in the impressions which they receive from the same word; and ... one man seldom gives to another, of different temperament, education, and habits of thought exactly the same idea. ...

[13] The Scriptures were given to men piecemeal, throughout many ages, as God saw the right opportunities — *at sundry times and in divers manners*. ...

[19] It is not the words of the Bible that were inspired, it is not the thoughts of the Bible that were inspired; it is the men who wrote the Bible that were inspired. Inspiration acts not on the man's words, not on the man's thoughts, but on the man himself.

See Appendix
for further comparison exhibits pertaining to the books
compared in Chapter 9

X

An End of All Things

The last of the big five in the Conflict of the Ages series — *Prophets and Kings* — was published in 1916, the next year after Ellen's death at nearly eighty-eight years of age. It continued the pattern that had sold well for seventy years — copying from other writers who had preceded her on the subject.¹ This book has not been one of her most popular, however, possibly because it is limited to a period or a subject about which not a great deal had been published to copy from. It contains more Bible texts than any of her other books, and a good many fillers were used to pad the book when the stories ran out.

It might be thought that Ellen's death would bring the end of the copy work. But that was not to be. Willie White had other plans — and they were spelled out in his request to the Executive Committee of the Adventist General Conference in a letter of October 1921.

For years [she] had stated over and over again that she wished us to gather together from her writings those things that would show our people that the health reform principles were a gift from God to the Seventh-day Adventist people....

Several times when mother was speaking to me and to Brethren Crisler and Robinson about the work that we were to do after her death, she referred to this book on the Health Reform movement as one of the most important matters to be given attention....

Another work which Sister White wished to have published, and for which material was gathered under her instruction and regarding which she instructed us to go forward as soon as we could after her death, is a choice selection of her sermons preached during her two years of labor in Europe. These she desired to be printed in connection with a brief sketch of her labors in Europe.... It would be a valuable addition to our denominational literature in the French, German, Swedish, and Danish languages.

If this compilation could have been made while mother was able to supervise it, it

*could have gone out with the same authority as her other writings, but as we were not able to do this in time for mother to supervise it, it will be necessary to put it out upon another basis. [Italics added.]*²

What a pity! With Ellen really gone and not able to “supervise” what had been garnered in for seventy years, it was going to take some engineering to convince the faithful that what was to come down the pike after her demise was still coming from Ellen and still in the name of God.

But today there is hardly one of the faithful who can distinguish between material written and published before Ellen's death and that which has come after. No one seems to feel that it is necessary to make such a distinction. If Ellen ever touched an idea, or even told others to touch it (including Willie), doing that specific thing *must be* the will of God, and the material must have been from God — and that, they say, is the end of that. Ellen believed and taught that her material would live and speak as long as time would last. She had reached a level in one lifetime with her believers that none of the Canon writers had ever reached in their time. Furthermore, she had reached parity with the Bible. It was part of her stated belief that such should happen:

Abundant light has been given to our people in these last days. Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last. My writings are kept on file in the office, and even though I should not live, these words that have been given to me by the Lord will still have life and will speak to the people.³

For Adventists, the curtain was never going to fall on this nineteenth century woman and her writings. Their shifting interpretation of the “last generation” of Matthew 24; their change of dates for the Second Advent; their closing and opening and closing of doors of mercy; their modification of the sanctuary position — never would there be an end to the changes if the brethren could maintain that things were just as they had always been. The supersalesmen had set the pattern, and their congregations were to buy, and buy, and buy the material of Ellen for all time. New light would be furnished at new intervals whenever occasion called for it. Instruction would be handed down whenever the natives became restless. New goals would be set whenever old ones wore out. New slogans would be invented to replace those that had gone before. Everything would be done in the name of God through Ellen's pen — even long after evidence was available that Ellen, with a great deal of able help, had filched most of her material from others and was indeed, as one writer said, a literary kleptomaniac:

As Sister White travelled about expounding her hygienic ideas, people often said to her, "You sound just like Dr. Jackson," so that she was put to some pains to explain that she had never heard of Dr. Jackson's health magazine, the *Laws of Life*, which succeeded *The Letter Box*, until after the revelation of June, 1863, nor had she read any of the other works of Dr. Jackson. This may have been the truth without being the whole truth. Mrs. White undoubtedly knew of how Dr. Jackson had put Elder Himes back on his feet. And in January, 1863, when two of the White's children caught diphtheria, Elder White most fortunately happened upon a letter of Dr. Jackson's printed in the *Yates County Chronicle*, at Penn Yan, New York, giving his methods for treatment of diphtheria, adapted for home use. Impressed, the Whites applied them and the children recovered. If Mrs. White seems reluctant to acknowledge a debt, we can only reflect that so were Father Graham and Dr. Alcott. And Mrs. White was consistent. She carried the same policy over into her literary labors, which later caused much rancor, and the use of harsh expressions by her critics, such as "literary kleptomania."⁴

How was it all done? Not unlike what has been done to the minds and psyches of "true believers" of all times. Who started the Crusades, that ancient rush to madness? Who drew the first blood in the holy wars of the past? Who still glares from the one-eyed tubal monster in the living room, spitting fire and brimstone from all the channels that accept heavenly advertising? The supersalesmen of the psychic, of course. The divines, the clerics, the men of the cloth — the ones that the ignorant, the guilt ridden, and the fearful have sold their souls to. The faithful still tramp the streets ringing doorbells to infect others. They accost strangers on the corners with their stolen wares. Oh, they may or may not know that what they carry to peddle in the name of their saint did not come from God — but it no longer makes any difference. The thing that does make the difference is that they *believe* it comes from God and that this gives them a holy calling and sets them apart as the righteous.

Clergymen of whatever brand know this formula. For generations they have handed down the torch from others who believed and perfected the idea that their faith, their clan, their interpretation, was the only *true* one among equals. With that thought safely tucked away in the minds of the true believers, the clergy can now turn to the method of presenting their Clan Plan, their true faith, in the most attractive package.

To a large degree, the success of all clergymen is to convince the congregation that they have the three C's — they have *care*, they have the *couch* (the training), and they have *connections* with the Almighty.

It may be true for those who give their body to be burned on some dark, heathen shore or those who bestow all their goods to feed the poor⁵ that *some do care*. But the ones who do are the few and far between. Observation teaches that many clergymen do not really care.

Like the family doctor of old, few give house calls anymore, few still pray with their members about their problems, and few understand the people's needs, much less how to meet these needs. In today's world of glamorous religious television, big-name stars in radio evangelism, and the "permissible lie" in advertising, these supersalesmen have a product to sell — and religion pays its hucksters well. What they care for are the same ordinary, everyday needs for themselves that other mortals in any vocation have or want, and filling these needs takes most of their time and talent. In the case of Adventist leaders, the recurring lists of those involved in conflict-of-interest schemes supports this thesis.⁶

True, the clergy may have the couch or some special training. But training in what? Often the training is in the art of magic, of mythology, of the unseen and unreal. If they were forced to stand in line at the unemployment window of the world and put up their expertise as a pledge of worth to the public, who would hire them? What line of work would they be qualified for? What could they do to be useful to themselves or to society, aside from their magic? Often these supersalesmen of the psychic are thirtyish before they are finished with their "continuing" education. They face the future with (1) a mountain of debt; (2) a wife (which the profession demands); and (3) two or three kids (optional, but often picked up along the way by mistake). Then they discover that they are locked in for life (often in a position they themselves know they are not suited to) and that they will be in jeopardy if any thoughts of their own come up criss-cross of the system. The tighter the Clan Plan they work under, the less their chance of survival if they try to sell any idea that the system or the Clan does not accept.

So they become the happy warriors of religion. They sell the idea that they have connections that will make them and their friends first in line at the heavenly gates. If anyone can get you into the hereafter at wholesale rate, they can. Tetzel was not the first or the last to sell indulgences, nor did (or do) the Catholics have a monopoly on heavenly concessions. All supersalesmen sell the advantages of their particular name brands. In the cults and sects, it's the brand of their saint and what is required by that saint to be saved. In the larger and longer established forms of religion, it's the Clan Plan, mother's religion, the faith of the fathers, the true light.

All this merchandise can be packaged and sold only by the supersalesmen of the psychic, because from time immemorial people have bought the idea that they, and only they, have the proper connections with the Judge upstairs. The clergy thus are the thought molders of God, the keepers of the keys for Saint Peter, the people's last great White Hope for the hereafter.

In reality, what they sell is *fear*. Fear of the here, the now, and the hereafter as well. Happiness can come for a child from a wooden horse on a merry-go-round. It can shine forth from the eyes of the innocent in a marriage vow or be felt in the warm embrace of an aging couple at the setting of the sun. But fear must be manufactured by the divines and made to seem real in the minds of the beholders. Like its twin, *guilt*, fear must be formed and shaped out of the ignorance of the unknown, the constant straining after the unknowable and unobtainable, the continual selling of the undesirable.

To do a proper job of their selling, all supersalesmen must have a talisman — an object believed to confer on its bearer supernatural powers — a John Bunyan, a Gulliver, a Hans Christian Andersen, a Joseph Smith, a Mary Baker Eddy, an Ellen G. White.

A talisman helps us to see what we want to see — a saint, a fantasy-land, something Very Important. In the hands of supersalesmen, the talisman becomes a marionette that they manipulate to control their audience. Shadows become substance and substance becomes shadows. In the hands of the master manipulator, reality begins to fade; the present blurs. Thus the participant trades the reality of today for the fear and hope of tomorrow — while only the supersalesmen knows how the strings are being pulled.

In the end, when the curtain falls on the last act, the participators and the audience are no more fulfilled than at the beginning; they are still driven by fear to a place they can't describe, for a reward they never obtained. If they are restless, they may drift away, only to be captured by the antics of another marionette show operated from behind by another supersalesman of the psychic.

Organized religion has always destroyed God through its supersalesmen, who have always done it through their saints. Sometimes those saints have not been as visible as Joseph Smith, Mary Baker Eddy, or Ellen White — but they are there nonetheless, whether they speak the language of Father Aquinas, Mother Mary, or Sister Ellen.

In any case, the saints are the marionettes used by the supersalesmen to gain control of the audience. The audience learns to laugh when the puppet laughs and cry when the puppet cries. They learn to see what the puppet sees and to hide from what it does not wish to see. At times the audience and the marionette seem as one, ever moving in an unreal world to an unreal end, where neither the marionette nor audience really discerns the plot of the play or understands or enjoys its movements.

But behind the curtain, manipulating both the marionette and the audience, is some supersalesman of the psychic, you can be sure. The take-home pay is too great to let the show go on without a manager. And who has proved through the centuries to be a better manager of

people than the supersalesman with his marionette saint?

Adventism has had its supersalesmen and its marionette, Ellen. First came James White, the author of the white lie. He, more than any other, knew the power of the product he was selling. He encouraged and helped Ellen in her first writings and guided her through many a pitfall. In the year he died, 1881, he wrote to Ellen about the wealth to be found in her writings:

I shall have a picture that will readily sell for \$2.00 a copy.... We must get out certain books. These we shall not complete in California or in Battle Creek, unless we keep away from the Office and its business.... *Our financial matters stand well, and there is wealth yet in our pens.* In this way we can leave something that will tell when we may be gone. [Italics added.]⁷

The previous year he had written:

But I must still plead that we take time to get out certain books. We are better qualified to do this than certain ones who are ambitious to flood the market with their books....

I prefer to receive nothing back from the Sanitarium and College, and in order to have means, to act our part in point of giving to other enterprises, we should receive liberally on our books. With the increasing demand for our writings, and the new Way of Life picture, there will be an income of several thousand dollars annually, besides the immense amount of good our writings will do.⁸

How close Gold and God walk together in the world of the white lie.

James organized and expanded her writings to the benefit of the Whites. When he left the scene of action, his place was assumed by son Willie. In subsequent years, the criticism came to be that often Willie was Ellen.⁹ Then when Willie's term ended, Arthur was on hand to carry the White legend forward. His hands held the strings that gave expression to his grandmotherly marionette. His influence was a factor in the decision of what "truth" was released and when and to whom. His selective "revelations" of "new material" on "new" subjects throughout the years kept the audience always on the lookout for special light.

No one can successfully challenge the fact that the White boys, from James to Arthur, have set the music, played the tune, and pulled the strings of the Ellen G. White marionette show. Ellen may or may not have done little to restrain her legend, but much evidence indicates that she was swept before its flood by her own supersalesmen.

There were lesser stage managers too. Whoever needed authority on a given subject found it in Ellen and her writings. If J. N. Andrews or Uriah Smith needed endorsement and acceptance for their theories and ideas, they found a ready market when their merchandise was sold through Ellen.¹⁰ When Fanny Bolton, niece Mary Clough, and "book-

maker” Marian Davis, and others sold their wares through the pen of Ellen, no one complained about the “beautiful” passages from such work as *Steps to Christ*, *Thoughts from the Mount of Blessings*, and *The Desire of Ages*, until they didn’t receive their proper credit.

In time the whole show got out of hand — and the words of anybody and everybody now became God’s (not even Ellen’s) and were henceforth inviolable and as though set in stone, or at least concrete. The brightest of the founding fathers, however, knew that Ellen did not get all her knowledge straight from God. They held some of the strings themselves. Hence, neither they nor Ellen feared any deviation from every molehill of that mountain of instruction — because they had a good idea where most of it came from, and in themselves they knew that God was not the author. James White himself very early made that clear in the *Review* so long ago as to be forgotten by today’s readers:

Every Christian is, therefore, duty bound to take the Bible as a perfect rule of faith and duty.... He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty “in all good works.”¹¹

A few years later he wrote an even stronger statement:

There is a class of persons who are determined to have it that the *Review* and its conductors make the view of Mrs. White a test of doctrine and Christian fellowship. What has the *Review* to do with Mrs. White’s views? The sentiments published in its columns are all drawn from the Holy Scriptures. No writer of the *Review* has ever referred to them (Mrs. White’s views) as authority on any point.¹²

The white lie theme may have started out as a solo, but soon it became a duet, then a quartet, and then a chorus. Today one can still hear the great choir. It rose to a crescendo at the 1980 Glacier View meeting appointed to silence Desmond Ford, who believed in mercy, not centuries-long investigation. The *Adventist Review* still bangs out its cacophony of fears and judgments to all those who may not like the way the strings of the marionette show are pulled. The snappy hum of the presses — cranking out all the minutiae of directions for the faithful, each one stamped with a quote or a paraphrase from Saint Ellen — is part of the beat. And through the administrators, in their efforts to whip up the troops for one more mad dash up some hill of financial endeavor, the rattle of the drums goes on.

But above all the sound and fury rise the chants and babble of hundreds and thousands of “true believers.” By now few of them know

accurately or care who was the composer or how the oratorio came to be. By now it is just important, and easier, to believe and promote the idea that the whole show was all planned and run by God, in every infinitesimal detail, via Ellen’s books.

The Adventists have yet to learn, as does many a “true believer,” and unbeliever alike, the fullness of the glorious news that salvation was already extended to all, through faith in the Lord Jesus Christ, at the Cross, and is effective upon acceptance. It is not being begged or negotiated somewhere in the courts above while Christ was held outside the door for 1800 years, and the world was closed off from the action or benefits of God’s love by some shut door, whether in 1844 or in 1984.

For any “true believer” who worships his God through a saint of his choice, it is a difficult thought that salvation is free and mercy is always available to all, saint or sinner, regardless of which saint one worships through. The very system of worship-through-saint demands obedience to a set of rules devised by some group of supersalesmen hiding in the shadows behind their puppet — their saint. If the true message of the Canon should catch on, those salesmen would lose their claim to the heavenly franchise they sell through their marionette for the control of their faithful. It would not do well for their system if the “true believer” should discover the real *Desire* of all the ages, the Patriarch of all the prophets, the Actor of all the Apostles, and the King of all the prophets — Jesus Christ, the Son of God. It would be the end of all the never-ending all-consuming great controversies in all their lives for all time.

References and Notes

1. Appendix, Chapter 9 Comparison Exhibits on *Prophets and Kings*.
2. General Conference of SDA, Executive Committee to W. C. White, 3 October 1921, p. 5.
3. *Ibid.*, p. 3.
4. Gerald Carson, *Cornflake Crusade* (New York: Arno Press, 1976), p. 73.
5. 1 Corinthians 13:3.
6. Adventist Layman Council, *SDA Press Release* (ca. January 1981).
7. James White to Ellen G. White, 18 February 1881.

8. JW to EGW, 17 April 1880.
9. [John Harvey Kellogg], "An Authentic Interview...on October 7th, 1906.
10. See Appendix, Chapter 9 Comparison Exhibits on *Prophets and Kings*.
11. James White, *Review* (21 April 1851).
12. James White, *Review* (16 October 1855).

XI

A Matter of Ethics

Much more than one can encompass or digest has been written about Ellen and her "borrowing." Doubtless more will continue to be written as various ones seek to clear their heads and hearts of the long, sorry misconceptions. Doors that have been shut for a hundred years or more are now being painfully opened by a different generation. One can hope that enough feet have been put firmly in the doorway to keep the door from being slammed all the way shut again. Some who have written before the 1970s to protest what was taking place seem to have been opposed so successfully that a generation or two of Adventists have been taught fallaciously.¹ Additional material will be forthcoming as the times demand and as the scholars continue to discover what lies under the surface.

Much has been said for many years about the secretiveness of the White Estate and about their extremely stringent policies even for friends of the church who seek the information that leads to knowledge of truth. The inability to have access to source material without smuggling it out naturally intensifies suspicion.

But times have changed since 1844. Now the only doors that remain really closed are the ones that lead to the minds of today's communicants, who in blind loyalty go on parroting the "party line," zealots without regard for accuracy or honesty. These doors are the hardest to open, for they have been closed by those persons whom they felt they had a right to trust — whose minds, in turn, have been closed by fear to think or investigate, lest the curse of the supersalesmen come down upon them. Even worse are those who fear that God, who is ever on trial in such matters, wants the blind to lead the blind through the desert wasteland.

Studies have established certain points that are irrefutable. Even Robert Olson, of the White Estate, has conceded as much, in his letter of September 4, 1980:

Let me assure you... that we are doing our best to do what we believe needs to be done. The nineteen-page paper you referred to on Ellen White's use of uninspired sources has been published in the Australasian Division Union paper. It has also been translated into German and published for all of our ministers in West Germany. A somewhat modified version of the article was published in the new youth Sabbath School quarterly which is issued currently in Lincoln, Nebraska. We have also made this article available to our conference presidents around the circle and have presented the matter in many of workers' meetings both here and abroad. However, we feel that this is simply a preliminary step. The General Conference Committee has voted to ask one of our professors from Andrews University to engage in a two-year study in which the writings of Ellen White on the life of Christ are to be investigated in depth, especially on the question of literary borrowing.²

Could this be the same Robert Olson who stood before an audience at Loma Linda less than two years before and said that there was really nothing to all this discussion going on about Ellen and her writings?³ On the other hand, Olson's statement cannot be considered to mean there is a new open-door policy at the White Estate office. A later letter of that year (October 1980) reveals how closed that White Estate vault still is: "Elder ——— does not look at these matters as I think he should."⁴ And his words to the in-house group two years earlier were not idle when he said that the one chosen to do the work would

...cost the White Estate nothing for Jim's [Cox] time, and I do believe that we can stay close enough to him so that the conclusions he arrives at would be essentially the same as the conclusions we would come to were we doing the work ourselves. We could ask Jim to make a report every two or three weeks to a committee.⁵

But the press is stronger than the sword. Olson's sword has been dulled in combat with the press, even if some of that press was only the quick-copy machine. Members in at least some parts of the world have been becoming aware for themselves for the first time of the magnitude of the problem with Ellen's illegitimate use of the work of predecessors and of the fact that some questions have to be answered. Worldwide, many Adventists are no longer willing to accept the unethical answers that their supersalesmen have given them.

The ethical problems can be summed up by reviewing the evidence that a good deal of research in recent years has revealed substantial information about Ellen's life and writing.

1. It is now clear that Ellen was not original in her writing; her material was taken from other sources — on all subjects, in all areas, in all books.⁶

2. It is likewise clear that Ellen was indeed substantially influenced by her surroundings, her associates, and other religious writers from whom she drew (copying, paraphrasing, and the like).⁷

3. The one disclaimer that had been made known in a general way (that the introductions of the 1888 and 1911 editions of *The Great Controversy*) does not truthfully deal with the issue. Why would anyone quote from another's published work without intending to cite that person as his authority?

4. It has now been conceded that Ellen had much more help than the church members had been led to believe and that her helpers did indeed have great latitude in selecting and arranging material and in final editing.⁸ Furthermore, in addition to the editorial assistants who are fairly well known — Marian Davis, Clarence C. Crisler, Dores E. Robinson, Mary Steward, Fannie Bolton, Mary H. Crisler, Sarah Peck, Maggie Hare, and H. Camden Lacey — a later release by Willie White calls attention to others less well known about: "From 1860 and onward, some of her manuscripts for publication, and some of her testimonies, were copied by members of her family."⁹ Then he named such copyists as Lucinda Abbey Hall, Adelia Patten Van Horn, Anna Driscoll Loughborough, Addie Howe Cogshall, Annie Hale Royce, Emma Sturgis Prescott, Mary Clough Watson, and Mrs. J. L. Ings. There may well have been others.

5. Ellen did not have the last word on what was written and did not always have the final say on what was published.¹⁰ Even could it be proved that she was "always in control," that would not settle the ethical questions.

6. It cannot be maintained either in good scholarship or in good conscience that "verbal inspiration" was the problem with those who saw and understood what was going on. They knew what was going on and did not accept the writings as from God and thus did not condone what was being done.¹¹

7. If and when anyone expressed convictions about these matters, that person was served with a personal condemnatory testimony, or asked to leave, or, even worse, labeled as an enemy of the church and truth.¹²

8. Not all the early fathers and church workers accepted or believed that everything Ellen wrote was from God and was always inspired. Her authority was not the final authority with them.¹³

9. Ellen herself well knew what was being done, had a part in it all along, and encouraged others who worked for her to do the same and say nothing about it.¹⁴

This last statement (item 9) seems to create the greatest ethical problem for the Adventist Church at the present time. Robert Olson has judged that one person's approach "is to lead his listeners to believe that Ellen White was dishonest and deceptive."¹⁵ Because of the sensitive nature of this charge, it is necessary to bring knowledgeable witnesses to the stand to testify what they saw or said.

No one now defending Ellen and her acts was living at the time of her activity. Not even Grandson Arthur can be an acceptable witness. His grandmother was past eighty years of age when he was born. Whatever work she had done for the church had been done without Arthur's observation or knowledge. Certainly Ronald D. Graybill and Robert W. Olson (both of the White Estate offices) were not present and therefore must be disqualified as reliable witnesses. Furthermore, all three have built-in biases and conflict of interest. Their positions, reputations, and monetary compensation make them unacceptable in any court of arbitration as firsthand or dependable witnesses. The only advantage they may have that others of our times do not have is their access to material and information that they refuse to divulge.

But there were witnesses who did see and did express themselves. They need to have their day in court, if only in incomplete form.

1. John N. Andrews. One of the church founders; studious writer; editor. A contemporary of Ellen White's, her friend and helper. Some of his ideas and words were included in her printed material as she formulated her theology.

J. N. Andrews, who at the time was in Battle Creek, was much interested. After one of the meetings he told her some of the things she had said were much like a book he had read. Then he asked if she had read *Paradise Lost* A few days later Elder Andrews came to the home with a copy of *Paradise Lost* and offered it to her.¹⁶

2. Uriah Smith. Editor of the *Review* during Ellen White's time; a personal friend of the Whites; a writer whose material found its way into Ellen's theology in several of her books.

It seems to me that the testimonies, practically, have come into that shape, that it is not of any use to try to defend the enormous claims that are now

put forth for them If all the brethren were willing to investigate this matter candidly and broadly, I believe some consistent common ground for all to stand upon could be found. But some, of the rule or ruin spirit, are so dogmatical and stubborn that I suppose that any effort in that direction would only lead to a rupture of the body."¹⁷

3. George B. Starr. Evangelist, minister, teacher, administrator. He accompanied Ellen White to Australia and always defended her writings and reputation.

On leaving my room I passed Sister White's doorway, and the door being ajar, she saw me and called me into her room, saying, "I am in trouble, Brother Starr, and would like to talk with you." I asked her what was the nature of her trouble, and she replied, "My writings, Fannie Bolton."¹⁸

4. Fannie Bolton. Editorial assistant to Ellen White in Australia. Often praised for her editorial and writing ability. Discharged by Ellen.

I tried for years to harmonize what seemed to me inconsistency in the work with a worldly literary maxim that requires an author to acknowledge his editors and give credit to all works from which he quotes. In contending that Sr. White was not open about this matter, I supposed myself standing for a principle of ordinary justice and literary honesty, and looked upon myself as a martyr for truth's sake.¹⁹

5. Merritt G. Kellogg. Friend of the Whites; half brother of John Harvey Kellogg; probably the first Adventist to reach California and hold evangelistic meetings.

In 1894 [in Australia] Mrs. White told me that in writing *Great Controversy*, and preparing it for the press, Marian Davis and Fanny Bolton had charge of it. She further told me that these girls were responsible for certain things which went into that book in the shape which they did Mrs. White did not tell me just what wrong was committed by the girls. I suppose the reason why she spoke to me on the subject was because of the fact that Fanny Bolton had come to me I told her just what Fanny had told me "Now," said Sister White with some warmth, "Fanny Bolton shall never write another line for me" From that day to this my eyes have been open.²⁰

6. John Harvey Kellogg. Surgeon, inventor, health advocate, writer, lecturer, teacher, businessman. Long-time personal friend of the Whites.

I do not believe in her infallibility and never did. I told her eight years ago to her face that some of the things she has sent to me as testimonies were not the truth, that they were not in harmony with the facts, and she herself found it out. I have a letter from her in which she explains how she came to send me some things I know people go to Sister White with some plan or scheme they want to carry through under her endorsement of it and stand

up and say, "The Lord has spoken," and I know that is fraud, that that is taking unfair advantage of people's minds and of people's consciences... and I have no sympathy with that thing, and I told W. C. White so long ago.²¹

7. Mary Clough. Niece; daughter of Ellen White's sister Caroline. Although not herself an Adventist, for a time literary assistant, publicity agent, and helper with the White writings. Discharged by Ellen.

[George B. Starr quoting Ellen White] I want to tell you of a vision I had about 2:00 o'clock this morning.... There appeared a chariot of gold and horses of silver above me, and Jesus, in royal majesty, was seated in the chariot. I was greatly impressed with the glory of this vision.... Then there came the words rolling down over the clouds from the chariot from the lips of Jesus, "Fannie Bolton is your adversary!..." I had this same vision about seven years ago, when my niece, Mary Clough, was on my writings.²²

8. George W. Amadon. Served fifty years in various capacities in the Review and Herald Publishing Association, and in the church, in three cities. Friend of the Whites.

I knew a large share of it ["How to Live"] was borrowed.... [With reference to "Sketches from the Life of Paul"] I said that Sister White never writes the prefaces to her books; I happen to know that others write them; and I said it had been stated formally in the preface of the book that such things had been taken from other works, that what had been copied verbatim ought to have been in quotation marks, or set in finer type, or in foot-notes or something of the sort the way printers generally do.... She never reads the proof.... Sister White never in the Office sat down and read proofs properly.... You know in the days of the Elder [James White] how her writings were handled just as well as I do.²³

9. Arthur G. Daniels. Minister, administrator; noted as one of the strongest leaders of the Adventist Church; president of the General Conference 1901-22. Close personal friend of the Whites; in Australia with Ellen.

Now you know something about that little book, "The Life of Paul." You know the difficulty we got into about that. We could never claim inspiration in the whole thought and makeup of the book, because it has been thrown aside because it was badly put together. Credits were not given to the proper authorities, and some of that crept into "The Great Controversy," — the lack of credits.... Personally that has never shaken my faith, but there are men who have been greatly hurt by it, and I think it is because they claimed too much for these writings.²⁴

10. Benjamin L. House. College professor of religion; present at the 1919 Bible Conference.

But such books as "Sketches [from] the Life of Paul," "Desire of Ages," and "Great Controversy," were composed differently, it seems to me, even by her secretaries than the nine volumes of the Testimonies.²⁵

11. W. W. Prescott. One of Adventism's great educators; biblical scholar; *Review* editor; founder of two colleges, president of three. Helped in amending and contributing to Ellen White's book material.

It seems to me that a large responsibility rests upon those of us who know that there are serious errors in our authorized books and yet make no special effort to correct them. The people and our average ministers trust us to furnish them with reliable statements, and they use our books as sufficient authority in their sermons, but we let them go on year after year asserting things which we know to be untrue.... It seems to me that what amounts to deception, though probably not intentional, has been practiced in making some of her books, and that no serious effort has been made to disabuse the minds of the people.²⁶

12. Willard A. Colcord. Minister, editor, religious liberty secretary of the General Conference.

This making use of so much matter written by others, in Sister White's writings, without quotes or credits, has gotten her and her writings into quite a lot of trouble. One of the chief objects in the late revision of "Great Controversy" was to fix up matters of this kind; and one of the chief reasons why "Sketches from the Life of Paul" was never republished was because of serious defects in it on this ground.²⁷

13. H. Camden Lacey. Professor of Bible and biblical languages at five Adventist colleges; minister. Personal friend of the Whites.

Sr. Marian Davis was entrusted with the preparation of "Desire of Ages" and... she gathered her material from every available source.... She was greatly worried about finding material suitable for the first chapter (and other chapters too for that matter) and I did what I could to help her; and I have good reason to believe that she also appealed to Professor Prescott frequently for similar aid, and got it too in far richer and more abundant measure than I could render.²⁸

14. Healdsburg Ministerial Association. A report in the local town paper of their comparison study of five books from which they determined Ellen White had copied; March 20, 1889.

Elder Healey would have the Committee believe that she is not a reading woman. And also ask them to believe that the historical facts and even the quotations are given to her in vision without depending on the ordinary sources of information.... Would not any literary critic, judging from the quotations advanced and a comparison of the passages indicated, conclude that Mrs. White in writing her "Great Controversy," vol. iv, had before her the open books and from them took both ideas and words?²⁹

15. James White. One of the founders and organizers of the Seventh-day Adventist Church. Teacher, editor, businessman, publisher, minister, administrator. Husband of Ellen.

Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in "all good works."³⁰

16. Ellen Gould White. The copier and compiler of all the vaunted 25 million words put out in her name. The notice given in the *Review* of 24 June 1858 of her first serious attempt at a book announced that it was "a sketch of her views of the great controversy between Christ and his angels, and the Devil and his angels."³¹ A few weeks later the book was advertised for sale, by "J. W.," announced as not of "divine origin and authority but as a sketch of Mrs. White's views." Of the second volume two years later, she wrote:

Having borne my testimony, and scattered several books containing my visions, in the Eastern, Middle, and Western States, and formed many happy acquaintances, *I have felt it my duty* to give my friends and to the world a sketch of my Christian experience, visions, and labors in connection with the rise and progress of the third angel's message.

In preparing the following pages, *I have labored under great disadvantages, as I have had to depend in many instances, on memory, having kept no journal* till within a few years. In several instances *I have sent the manuscripts to friends* who were present when the circumstances related occurred, *for their examination* before they were put in print. *I have taken great care, and have spent much time, in endeavoring to state the simple facts as correctly as possible.*

I have, however, been much assisted in arriving at dates by the many letters which I wrote to Bro. S. Howland and family, of Topsham, Me. As they for the period of five years had the care of my Henry, I felt it my duty, to write to them often, and give them my experience, my joys, trials, and victories. In many instances I have copied from these letters. [Italics added.]³²

Such is the testimony of some of those around the prophet who saw, said they saw, and in most cases were separated after they said it.

Testimony will not be solicited from the long list of those who knew her well but were rejected and ejected from the cause because of what they knew. Among these are Crosier, March, the people in the "Iowa movement," the "Wisconsin fanaticism," Dudley M. Canright, the Ballengers, Alonzo T. Jones, Louis R. Conradi, George B. Thompson, and scores of others. Their testimony would be strong against Ellen's "vis-

ions" and "inspiration," but they are not allowed to speak because they left, or were driven from, the church because of their knowledge and willingness to share that knowledge. Surely it is true, as one union conference president remarked at Glacier View in 1980, that most of the "bright lights" of the movement have been driven out of the church over the authority of Ellen White.³³

Other testimony could be gathered from such as William S. Peterson, Jonathan M. Butler, Ronald L. Numbers, and the other Adventist scholars of note in modern times who have searched with diligence to discover truth and separate it from fantasy. Their voices are almost always muted by the hysteria of those who do not wish to see or who will not allow others to see. The findings of the Don McAdamses and the Roy Graybills might lend preponderance to the mounting evidence of those who see — but their material and efforts have been impounded by the White Estate under one guise or another in the name of religion. Only when religious freedom can be at last won and academic freedom can be at last exercised within the church will the members be assured that truth is not forever on the scaffold and wrong forever on the throne for Adventism.

This is not to say that all the names listed, plus others not listed, believe that Ellen White was a fraud or that she deliberately, consciously each time she wrote, sought to deceive. It does say, however, that the *human* nature and the *human* method of her work were under scrutiny from the beginning and that honest people with honest questions often have not received honest answers.

Those who accept with reasonableness the facts of Ellen's unacknowledged use of the work of others readily recognize the presence of an ethical problem. Those who excuse her for her unacknowledged use of the work of others have interesting, but different, explanations as to the ethical problem. From those who see no ethical problem to concern themselves about has come only flat denial — as though the "2.6 percent" of Cottrell's study (of only limited scope as far as Ellen's overall work) is sufficient excuse.

An attempt must be made to separate, if possible, each attitude and defense, and to lay that defense alongside some yardstick of morality or ethical behavior to see how Ellen and her helpers measure up.

1. To those who do not see, or do not wish to see, that Ellen copied anything (or if she did, it was so minimal as to raise little or no question), Jack W. Provonsha, professor of ethics at Loma Linda University, seems to be speaking in one of his papers:

The issue of Ellen White's alleged literary dependency has now been fairly well laid out on our collective table. Most informed Adventists now have at

least some awareness of her extensive use of quotations, parallels, and paraphrases and the general, formal structural similarities in her writings to books with which she and her editorial assistants are known to have been familiar....

The few who have known of its wide extent have apparently been reluctant to share that information with rank and file church members presumably out of concern lest this weaken Ellen White's position of authority in the church. This reluctance continues to be expressed as an attempt to minimize the quantity of dependency.

This effort is understandable but misplaced. It may also prove to be counterproductive in the end. If the issue had been dealt with candidly from the beginning, we might now be spared what is and will continue to be a wrenching experience for many sincere church members.³⁴

But there will always be those who do not wish to see and will try to convince others that they should not see either. To this class, the words ascribed to an Arabic sage must apply: "He who knows not, and knows not that he knows not, is a fool. Shun him."

2. Those who *do* see, but cannot bring themselves to believe that God would allow Ellen to do something that was unethical or wrong, justify what she did by saying that others before her had done what she did; therefore it must be acceptable. Perhaps Robert Brinsmead gives as clear an answer to this type of reasoning as anyone:

It is true that there is evidence of literary borrowing by different biblical authors. But in such cases they used material that was the heritage and common property of the covenantal community. It was not private property, and there was no pretense of originality. With Mrs. White, however, the circumstances were much different. Without acknowledgment she used the literary product of those outside her own religious community, copyrighted it, and demanded royalties both for herself and her children. Right and wrong are to some extent historically conditioned, but we do not have to surmise the literary ethics demanded in Mrs. White's day. The facts are not ambiguous. She did not conform to acceptable literary practice.³⁵

To this group, the sage would say, "He who knows, and knows not that he knows, is asleep. Wake him."

3. There are those who would argue that ethics are determined by those around us and that "situation ethics" determined Ellen's conduct and therefore what she did is excusable. For those who rationalize thus, it should be pointed out that, with this type of thinking, anything goes that goes with anything. If where one is at the time is the correct place to be, and whatever the crowd is doing at the time is correct and necessary to do, then one does only what others see fit to do. To its extreme, this reasoning says: If others are going to hell, let's follow them there. Such persons must have know better than to argue that unacknowledged copying from other authors was an acceptable prac-

tice in Ellen's day. That argument simply is not true. In a great deal of the matter Ellen copied from, authors gave credit when they used materials of others, and some of them did so elaborately and gladly. Ellen never did. The information coming to light reveals that she could not. For it is obvious that if the church, or Ellen, or her helpers, had honestly revealed from whom and how much they were taking from others, *God, their pretended authority, would be exposed as very minor, if not nonexistent, in their program.*

To today's supporters of this misplaced ethic-by-majority, the sage might say, "He who knows not, and knows that he knows not, is simple. Teach him."

4. There are those who accept what they see and, like it or not, feel that it should be acknowledged. But they reason that Ellen's conduct is not impugned, inasmuch as God established different standards for prophets. This seems to be the position that Provonsha tends toward. A critic of Provonsha's view wrote him thus:

The above observation leads me to what the draft indicates your central thesis to be. I offer a rephrasing of that thesis, and your positive support of it, in a way which I submit approaches a rephrasing which might be acceptable to the critic of the General Conference's authorized [Glendale] review committee's action, [which] you quote at pages 5 and 6 of the draft. He, and many readers, might well say of the paper that "it takes the position that prophets (and other inspired writers) are so different from the rest of us that they are not bound by traditional concepts of honesty, and they are not dishonest if they copy without giving credit, and even deny their dependency on others, and though 'mere ordinary people' would be liars and frauds if they performed the acts in question those folks are not at fault because of their different status."³⁶

It is not likely that everyone would be able to follow Provonsha into his world of ethical philosophy and come up with his pat answer to the problem. Perhaps, too, Provonsha did not have fully available to his thinking all the facts and ramifications necessary to complete a picture of seventy years of deception, for his paper does not deal with the ethics of those who helped Ellen continue with the white lie throughout her whole life.

5. There are other shades of meaning that come to the minds of numerous persons who individually wrestle with the ethical problem as they become progressively aware of more facts. Perhaps one aspect that needs serious consideration is a term that in jurisprudence is called "diminished capacity."

Ellen's childhood injury and the resulting physical problems are well known and well documented. Beginning with that accident and following through adolescence and middle life, she was subject to physical

"seizures" that often accompanied what her followers came to call her "open visions." At times we are told that she was unconscious of anything around her, though at times she retained control of her movements. It is often boasted by the church that she started with a weak, untrained mind and an emaciated, disfigured body — the "weakest of the weak." At least five times it is recorded that she was stricken with "paralysis" and that many times she felt that she was about to die; often she was unconscious for extended periods of time.³⁷ Under these physical conditions, especially during her early years, her mind was often in the same condition as her body, at times in the quicksand of despair, and at times on the mountaintop of glory.

This mental and physical state was noticed early in Ellen's experience. A remarkable testimony has been left on record concerning her condition and her recognition of it, as early as 1865, later published in 1877. Because of the sensitive nature of the information, it is best to reproduce several paragraphs of the pages that deal with it.

When giving to a Conference at Pilot Grove, in 1865, an account of her visit at Dr. Jackson's Health Institute, she stated that the Doctor, upon a medical examination, pronounced her a subject of Hysteria. Now to those who have confidence in Dr. Jackson's skill as a physician, this declaration of his furnishes a clue to her supposed divine inspiration. According to medical authorities hysteria is a real disease, but of a very peculiar type, affecting not only the body, but also the mind; producing phenomena of a very marked though much varied character, the disease acting upon different persons and temperaments, and thus producing varied results.

When Dr. Wm. Russell, then of the Battle Creek Health Institute, wrote to us expressing his doubts as to the divine inspiration of the visions, and asking for the evidence we had on that subject, we cheerfully complied with his request, sent him the published works, and also a brief synopsis of the work we now present to the public. We also called his attention to Dr. Jackson's medical opinion in Mrs. White's case, and solicited his also for publication in the book. To this he replied, July 12th, 1869, that he had made up his mind some time in the past, "that Mrs. White's visions were the result of diseased organization or condition of the brain or nervous system." Here then we have the testimony of two medical gentlemen, in whose skill as physicians Mrs. W. and S. D. Adventists generally have confidence, agreeing in their opinion as to her predisposition to a diseased condition of the brain and nervous system.

Bearing these testimonies in mind, let us go back to her first vision and see if we cannot, from the attending circumstances, obtain a reasonable and commonsense solution of the phenomena in the case. According to her published works, Mrs. White, at the age of nine years, met with a very serious misfortune in having her nose crushed in by a blow from a stone, producing a permanent disfigurement of the features. Whether this accident was the producing cause of her predisposition to hysteria we do not of course know, but one thing is certain, if it did not originate it, it aggravated, as Dr. Russell describes it, "a diseased organization or condition of the brain and nervous system." This is proved by the fact that for three weeks after

the accident she lay in a state of total unconsciousness, the brain being so much injured as to cause a cessation of its functions for that time.

Elder White also says of her health at the time of her first vision, in *Life Incidents*, p. 273: "When she had her first vision she was an emaciated invalid, given up by her friends and physicians to die of consumption. She then weighed but eighty pounds. Her nervous system was such that she could not write, and she was dependent on one sitting near her at the table to even pour her drink from the cup to the saucer."

Shortly after her recovery she seems to have turned her attention to religious subjects, with which she became deeply impressed, until at the age of twelve she professed conversion and joined the Methodist church. Her religious experience at that early age was of a peculiar type; at times she would be exalted to the very point of ecstasy, and again depressed to the regions of despair. This unfortunate condition of the mind does not seem to have been caused by surrounding outward circumstances, which were all favorable to her profession of religion, but by pleasant or unpleasant dreams and impressions.

About this time the Advent doctrine was preached in Portland, Maine, where her father's family resided, and including herself became interested in it, so much so that in 1842 she constantly attended Advent meetings, though still a Methodist. The result of the passing by of the time in 1844 was the division of the Advent people into two portions, one portion falling back on the position that the coming of the Lord was near but admitting that the '43 and '44 movements were mistakes, the others claiming that the Lord had led them out thus far and that the past would be fully justified; the latter class finally going off into the shut door error, asserting that the Bridegroom had come, and that the time for the salvation of sinners and nominal Christians and apostate Adventists was past. In Elder White's *Life Incidents*, pages 183-191, he gives an interesting account of the shut door history. Mrs. White (at that time Ellen G. Harmon,) was identified with the latter class, who held their meetings at her father's house, showing that she was constantly under the influence of this terrible delusion, the power of which none can properly appreciate but those who witnessed or participated in it. Under these circumstances, and with her diseased organization or condition of the brain and nervous system and predisposition to hysteria, it is no wonder that she had what is called a vision, and that just as might be expected her vision would correspond in the main features with the religious views she entertained, as we have clearly shown in this work.

On this point Eld. White bears another testimony from his *Life Incidents*, page 272, (published in 1868,) where he says, "She has probably had, during the past twenty-three years between one and two hundred visions. These have been given under almost every variety of circumstance, yet maintaining a wonderful similarity; the most apparent change being that of late years they have grown less frequent and more comprehensive." This is all very natural and reasonable, under the circumstances. As Mrs. White's health has improved the visions have become less frequent. As the mind and its operations are the result of human organization, so a healthier physical constitution would produce a better and a healthier state of mind; and as Mrs. White has improved in health, her brain and nervous system have taken on a more natural condition, and her trance states have been less frequent; and as she has advanced in matters of general information (her early education being almost totally neglected in consequence of her feeble

health,) her visions have become more comprehensive — a very natural consequence — which is one of the best evidences of her visions being an emanation of her own mind.

That the phenomena of Mrs. White's visions, suspended animation, and miraculous powers, are the result of a disordered physical and mental organization, the following extract from Dr. George B. Wood's [*Practice of Medicine*,] p. 721 of Vol. 2, which has fallen under my notice, is corroborative, and corresponds with some of Mrs. White's experience in vision, particularly her rising with a large Bible in her hand, raising it above her head, and pointing to and repeating passages from it. In treating of mental disorders, and explaining the cause and phenomena of trances, he says:

"Ecstasy is an affection in which, with a loss of consciousness of existing circumstances, and insensibility to impression from without, there is an apparent exaltation of the intellectual or emotional functions, as if the individual were raised into a different nature, or different sphere of existence. The patient appears wrapped up in some engrossing thought or feeling with an expression upon his countenance as of lofty contemplations, or ineffable delight. Voluntary motion is usually suspended; and the patient either lies insensible to external influences, or as in catalepsy, maintains the position in which he may have been attacked. Sometimes, however, the muscles obey the will, and the patient speaks or acts in accordance with his existing impulses. In these cases, the disease borders closely on somnambulism. The pulse and respiration may be natural, or more or less depressed; the face is usually pale; and the surface of the body is cool. If the pulse is increased in frequency, it is usually more feeble also. The duration of the attack is very uncertain; in some instances not exceeding a few minutes, in others extending to hours or days. Upon recovering from the spell, the patient generally remembers his thoughts and feelings more or less accurately, and sometimes tells of wonderful visions that he has seen, of visits to the regions of the blessed, of ravishing harmony and splendor, of inexpressible enjoyment of the senses or affections."³⁸

These astonishing pages reveal some sobering facts that can be verified:

a. An accurate description of Ellen White's mental and physical condition was given in the way that she often stated them.

b. The analysis of her condition was done by qualified medical persons who in some cases were acceptable to the Whites.

c. The observations were made early in her life by persons who knew her lifestyle and observed her firsthand.

d. The story of the shut door, which was kept hidden for over a hundred years, as revealed (and has now been confirmed by the White Estate), Ellen White did indeed believe, teach, and even have a vision that the door was shut for sinners after 1844.

More interesting, perhaps, are the facts that others, some also physi-

cians, had noticed the similarity of her state during her "visions" and had diagnosed her condition similarly. William S. Sadler, friend of the White family, once a true believer and an elder in the church, and later a physician, wrote in 1923:

It is not uncommon for persons in a cataleptic trance to imagine themselves taking trips to other worlds. In fact, the wonderful accounts of their experiences, which they write out after these cataleptic attacks are over, are so unique and marvellous as to serve the basis for founding new sects, cults, and religions. Many strange and unique religious movements have thus been founded and built up. It is an interesting study in psychology to note that these trance mediums always see visions in harmony with their own theological beliefs. For instance, a medium who believed in the natural immortality of the soul, was always led around on her celestial travels by some of her dead and departed friends. One day she changed her religious views — became a "soul sleeper," and ever after that, when having trances, she was piloted about from world to world on her numerous heavenly trips by the angels; no dead or departed friends ever made their appearance in any of her visions after this change in her belief.³⁹

The record of Ellen's visions of other worlds can be verified in *Early Writings* to see if the information related by Sadler applies to her. He goes on with other interesting observations:

Nearly all these victims of trances and nervous catalepsy, sooner or later come to believe themselves to be messengers of God and prophets of Heaven; and no doubt most of them are sincere in their belief. Not understanding the physiology and psychology of their afflictions, they sincerely come to look upon their peculiar mental experiences as something supernatural while their followers blindly believe anything they teach because of the supposed divine character of these so-called revelations.⁴⁰

Sadler then goes on to corroborate what the doctors of the 1860s and 1870s had detected:

Another most interesting phenomenon I have noticed in connection with trance mediums, who, as previously remarked, are in the majority of cases women, is that these trance or cataleptic phenomena which in some respects are very similar to attacks of major hysteria — only carried out still further — I say, it has been my experience that they usually make their appearance after adolescence has been established, and in no case which I have observed, or of which I have known, have these phenomena ever survived the appearance of the menopause. The character of the phenomena associated with these female prophets or trance mediums is always modified by the appearance of the "change of life."⁴¹

Again, it is interesting to notice that what the doctor stated is what happened in Ellen's case. She stopped having "open visions" around the time of life that the menopause occurs.⁴² It is likewise of interest to

note that cessation of her visions coincided with the death of James White, her husband.

A later writer has picked up the physical theme in his doctoral dissertation written in 1932:

There is not the slightest evidence that she at any time in this condition learned a single thing that was not well known before by her associates. While the writer would not go so far as to say that she was "mesmerized" by her husband, he [the writer] is fully convinced that the content of her early "visions" was almost entirely determined by the problem he [James White] was interested in and devoting his time to, at the time of the manifestation. ... Later on, after his death, her gracious approval was the object most to be desired among a certain type of leader and office holder who used all sorts of methods and devices to secure her support for his enterprises.

When White was using every possible means to bring about organization, his wife "saw" that it was God's plan; when he was brought under suspicion in the operation of the printing plant, she was shown that this was not pleasing to God. When he by pen and voice was urging "systematic benevolence" [regular financial giving to the church] she had a "vision" supporting it. At the time he was engaged in the writing of health pamphlets — she was shown her "great vision" on health reform. This list might be continued with a substitution of favorite leaders, for her husband, until her death.⁴³

Linden, in 1978, reviewed the observations and theories of psychologists and psychiatrists of the mid-1900s seeking clues as to the causative factors of visionary phenomena. Both psychological and physical factors were seen as necessary to be taken into consideration.⁴⁴ Perhaps the final and most satisfying answers about Ellen White could be given for the white lie if the White Estate would release the details of her medical history from beginning to end.

Another writer has discovered a different type of reasoning for the problem of Ellen's copying without giving credit, as well as her belief in her own "visionary originality." M. Ronald Deutsch (*The New Nuts Among the Berries*) relates in his chapter entitled "The Battles of Battle Creek" how Charles E. Stewart wrote Mrs. White in reply to her public statement that she "was directed by the Lord" to invite those with "perplexities ... regarding the testimonies" to "place upon paper" their "objectives and criticisms," and she would answer them. Friends of Stewart published his lengthy letter (which included copies of additional correspondence from and to others) as a pamphlet in October 1907 — after five months had elapsed without a response from Ellen White. The preface of the pamphlet stated that he had received a properly signed registration receipt but no answer.

Deutsch quotes the following opinion from his book:

I believe she is a victim of auto-hypnotism. She has actually hypnotised herself into believing that these visions are genuine. I don't think she

willingly sets out to deceive — she's gotten into the visionary habit — but I do blame those who foist upon the people a scheme which is nothing more or less than a gross fraud.⁴⁵

The year 1907 was a long time ago. The matter of Ellen's health problems and the concerns of the doctors of her day might have been forgotten if these questions didn't keep coming up from time to time. As recently as 1981 an article appeared in the *Toronto Star* of May 23:

A rock that hit the forehead of a founder of the Seventh Day Adventist Church, Ellen Gould White, when she was 9, almost certainly accounts for her visions, which are the basis of the church's doctrine, two doctors say.

The blow caused a form of epilepsy, Dr. Delbert Hodder and Dr. Gregory Holmes of Connecticut said, in an interview. They were in Toronto to describe their findings to the American Academy of Neurology meeting at the Sheraton Centre recently. ...

Hodder, an Adventist, says the report by him and Holmes (who is not an Adventist) might heal the rift in the church.

"They've been looking at it in a theological way," he said, but his research shows "she can be explained medically."⁴⁶

To many it might seem that the medical argument is the best way to account for the ethical question raised by her deception, although it would not justify those who, obviously knowing of her condition (and thus her weaknesses), continued to help her expand the white lie. Also it would generate some degree of sympathy for Ellen's actions — on the basis of diminished capacity alone. Likewise it would help to explain the many inconsistencies in her "visions" that the church has had to deal with or excuse or cover over through the years.

It may be that the last line of the words of the Arabic sage apply in this view of the ethical problem: "He who knows, and knows that he knows, is wise. Follow him."

References and Notes

1. See Guy Herbert Winslow, "Ellen Gould White and Seventh-day Adventism," Dissertation (Worcester, MA: Clark University, 1932); and W. Homer Teesdale, "Ellen G. White: Pioneer, Prophet," Dissertation (University of Calif., 1933)

2. Robert W. Olson letter to Daniel C. Granrud, 4 September 1980.

3. Robert W. Olson, "Ellen G. White and Her Sources," Tapes of address to Adventist Forum, with question period, at Loma Linda University Church, January 1979.

4. Robert W. Olson letter to Daniel C. Granrud, 2 October 1980.
5. Olson to EGW Estate Trustees, 29 November 1978, p. 5.
6. Appendix, comparison exhibits in general.
7. Jonathan M. Butler, "The World of E. G. White and the End of the World," *Spectrum* 10, no. 2 (August 1979): 2-13. Also Donald R. McAdams expanded this theme at the 28-29 January 1980 meeting of the Glendale Committee on EGW Sources.
8. W. C. White, quoted by Robert W. Olson and Ronald D. Graybill. Tapes of seminar at Southern Missionary College in the fall of 1980.
9. W. C. White to General Conference Committee, 3 October 1921.
10. [John Harvey Kellogg], "An Authentic Interview ... on October 7th, 1907."
11. The indication in my book is that few, if any, of those knowledgeable as to the making of Ellen White's books entertained the idea of verbal inspiration.
12. See the list of "witnesses" that follows in this chapter.
13. Linden, Winslow, Teesdale, and others make it clear that an evolution of value as to the "inspiration" and "authority" of Ellen White's writings took place over the years.
14. No one seriously argues that Ellen did not know what she was doing, or what was being done. Indeed, the problem would be much more serious if she did not know. This chapter is concerned with how different ones at different times sought to solve the problem.
15. Robert W. Olson letter to Daniel C. Granrud, 2 October 1980.
16. Arthur L. White in his 1969 "supplement" at the of the facsimile reprint of EGW, *The Spirit of Prophecy*, vol. 4, p. 535.
17. Uriah Smith to Dudley M. Canright, 22 March 1883.
18. Ellen G. White Estate, "A Statement Regarding the Experiences of Fannie Bolton in Relation to Her Work for Mrs. Ellen G. White," Document File 445, p. 8. This release contains a section giving "Elder Starr's report" of his conversation with Ellen White concerning Fannie Bolton.
19. Fannie Bolton to "Dear Brethren in the truth." A rough draft in EGW Estate Document File 445.
20. Merritt G. Kellogg, handwritten statement, ca. 1908.
21. [John Harvey Kellogg], "An Authentic Interview," 7 October 1907, pp. 23-39. Kellogg's statements stenographically recorded.

22. George B. Starr, in EGW Estate "A Statement Regarding ... Fannie Bolton, EGW Estate DF 445.
23. [JHK], "An Authentic Interview," pp. 33-36. George Amadon's statements, stenographically recorded.
24. [Bible Conference], "The Bible Conference of 1919," *Spectrum* 10, no. 1 (May 1979): 34.
25. Ibid., p. 52.
26. W[illiam] W[arren] Prescott to W. C. White, 6 April 1915.
27. W[illard] A[llen] Colcord letter, 23 February 1912. See chapters nine and thirteen.
28. H. Camden Lacey to Leroy E. Froom, 11 August 1945. H. Camden Lacey to Arthur W. Spalding, 5 June 1947.
29. [Healdsburg, California] Pastors' Union, "Is Mrs. E. G. White a Plagiarist?" *Healdsburg Enterprise* (20 March 1889).
30. James White, "The Gifts of the Gospel Church," *Review* 1 (21 April 1851): 70. (Reprinted in *Review* 4 [9 June 1853]: 13-14) Quoted by Earl W. Amundson, "Authority and Conflict," read at Glacier View Theological Consultation (15-20 August 1980).
31. [Editorial notice], *Review* 12 (24 June 1858): 48.
32. Ellen G. White, *Spiritual Gifts*, vol. 2, preface.
33. Earl W. Amundson, "Authority and Conflict," p. 25.
34. Jack W. Provonsha, "Was Ellen White a Fraud?" Loma Linda University, 1980, p. 1.
35. Robert D. Brinsmead, *Judged by the Gospel*, p. 172.
36. J. Jerry Wiley to Jack W. Provonsha, 22 May 1980.
37. H[enry] E. Carver, *Mrs. E. G. White's Claims to Divine Inspiration Examined*, 2nd ed. (Marion, Iowa: Advent and Sabbath Advocate Press, 1877) pp. 75-80.
38. Ibid., pp. 75-80.
39. W[illiam] S. Sadler, *The Truth about Spiritualism* (Chicago: A. C. McClurg & Co., 1923), pp. 157-58.
40. Ibid.
41. Ibid., p. 159.

42. According to the *SDA Encyclopedia* (see "Visions," p. 1557), Ellen White's last "open vision" was in June 1884. Linden, in *The Last Trump*, says that James White emphasized that "her muscles become rigid, her joints fixed," and her eyesight needed some time to accommodate itself back to normal.

43. Winslow, Guy Herbert, "Ellen Gould White and the Seventh-day Adventism," Dissertation (Worcester, MA: Clark University, 1932) p. 290.

44. Linden, Ingemar, *The Last Trump*, pp. 159-163.

45. M. Donald Deutsch, *The New Nuts among the Berries*, Palo Alto, Ca. Bull Publishing Company, 1977, p. 80.

46. Marilyn Dunlop, "Were Adventist Founder's Visions Caused by Injury," *Toronto Star* (23 May 1981).

XII

Life Has Its Incidents

Experience teaches that truth needs redefining every generation or two. This is not to say that truth changes, but that our perceptions change if our minds are active and growing. Historians know this. Politicians understand it. Economists work on the same assumption. And many common-sense people learn it.

Only administrators in theological systems find this principle hard to accept. The more conservative the religious body and the people who subscribe to the creed, the more difficult it is to make the mental adjustment that is necessary. In the extreme, if the theological administrators and their people have accepted the delusion that *their* truth, *their* God, *their* prophet, or *their* saint are all equal, or are one and the same, it is next to impossible to effect any change toward advancing enlightenment.

Again, the four techniques essential to the white-lie brand of super-salesmanship are: (a) to play up anything unusual or mysterious about the one to be venerated, so that he or she becomes seen as at a supernatural level; (b) to exalt the acts and utterances to the virtuous and miraculous level, thus reinforcing the idea of the supernatural connection; (c) to deny access to information and records of the events and facts of the past; and (d) to buy time so as to get as far as possible from the point of living knowledge of the beginnings of the legend.

All four of these methods have been used by the Seventh-day Adventist Church, and are still being used, in the matter of Ellen White and what has been published under her name.

First. Incredible as it may seem to an impartial onlooker, the White Estate would have us believe that anything Ellen wrote to whomever on whatever, anything she supervised from whomever on whatever, anything she copied from whomever on whatever, anything offered for

sale under her name — even thoughts, words, or inclinations suggested (or written) by her followers — must bear, and do bear, the stamp of God's divine approval. No writer in sacred antiquity ever claimed as much, and no Canon writer ever had to live up to such billing.

Second. Wild horses, we are told, stood still at her command. A heavy Bible was sustained in the air at her arm's length for long periods of time. By her direction, water came into wells that otherwise would have been dry. In her dreams, buildings appeared that never had been and would never become. Letters came in the nick of time for some important or crucial event, despite the known problems of the postal system. Often members that she prayed for arose from their sickbeds — although she herself never really got well and complained of sickness and fainting spells well into her middle age. Neither do we hear great mention made of the deaths of two of her children while still young. Despite her prayers and concern, her husband lived only to his early sixties. Nevertheless, Ellen White's acts and utterances have been impressed on the students of the comprehensive Adventist educational system as certainly some cut above anyone else's — even though she freely copied from those "anyone else's."

Third. Few, if any, who have dealt with the White Estate — the official keeper of the keys of everything that belonged to or is known about Ellen — have ever come away willing to swear that they were allowed access to all materials at all times without direction and/or supervision and oath-taking. Managed news is a part of all church institutions, of course. Adventists are experts at giving out to the church public and the secular public alike only those items that put their best foot forward. As an editor at the *Los Angeles Times* put it, "Adventists would function better in a country that does not have freedom of the press."¹ Even those who do have some success in obtaining limited access to material must sign a pledge — in exchange for the privilege of seeing what others are not privy to — that they will not copy "sensitive" material or release it to others.

Perhaps all this is understandable. The White Estate cannot release all the material concerning Ellen White's life and writings and yet maintain the white lie. There is no way that the facts will square with the myths. If (as was stated in the January 1980 Glendale meeting) every paragraph in *The Great Controversy* were to be footnoted to show source material, then every paragraph would have to be footnoted — what would happen to the legend of Ellen and the church members at large who have believed the legend all these years?

What if each of the other four books — *Patriarchs and Prophets*, *Prophets and Kings*, *The Acts of the Apostles*, and *The Desire of Ages* (of the big five) — were also to be included in that indictment? It is fairly

certain that no unbiased, detailed, comprehensive studies of these books can or will be endorsed by the White Estate, no matter by whom or when the studies might be done. Whatever findings might be reported by any independent researcher, the Estate position seems certain to continue to be (a) that they have known it all along and (b) that it does not make any difference, because God had a hand in it anyway and because Ellen was inspired to do whatever she did at his express command.

Fourth. Buying time is perhaps one of the happiest helpers of the white lie. If only some patience can be exercised by the lay members, to give the supersalesmen the opportunity to buy time, with age the white lie can, and often does, become a reality. After all, myths and legends are not instant creations. Time just covers up the facts. Because the facts of Ellen and her writings were never accurately portrayed to the church and the world, time has helped to cover that deception. Those who tried at various periods to help their church come to terms with the truth would be driven from "The Clan," or would shake the dust from their feet and depart. Thus the white lie has grown until it has become a matter of faith; fact has long since been lost sight of. The advice of one onlooker is to the point:

Let it be. ... Don't appeal your dismissal as pastor of the Seventh-day Adventist Church. ... By all means continue your research, but do it in the halls of academia. Don't use as your instrument of destruction the church on which the majority of the members rely for continuance of their faith.

The dictionary defines faith as "belief without evidence," and most of the church members are willing to accept it as such. What a pity that most religious institutions cannot also accept this definition and feel they must insist their dogma is the true dogma and based on true evidence!

The inherent capacity to separate faith and true knowledge so they won't interfere with each other is a knack that some people have that others lack. It has little to do with intelligence, and we see those with low IQ's who are atheists and some of our best brains as devout Catholics....

Religious faith is usually harmless to society as a whole if kept contained within the religious frame, and it can be beneficial to many at a personal level. But the ability to compartmentalize the mind is always a danger, and it is not restricted to religious areas.²

Those who must believe the unbelievable, who must claim to see the unseeable, and who must spend their lives clutching at the unobtainable will always try to give their "vision" of the unreal to others by applying authority and force. One of the divines expresses it well:

Recently many rumors have been coming to me as well as to your fellow elders.... If my memory serves me well, I do not believe you have attended any of my eleven o'clock services since September during which time I have addressed myself to all the controversial subjects that appear to be surfacing

in our denomination. . . . The most dangerous result I see from the many divergent discussions in the church today, has to do with what I call "The Cheap Gospel." . . . We must trust in the finished work of Christ; but of equal importance we must, with Christ's help, be ready to obey. This means being willing to give up on ourselves and submit to the authority of Christ's body — the Church. I know this is difficult to do when you are doing so well with your practice and financial investments.³

Clearly this supersalesman of the system would like to share a member's success and financial investments and would like to restrict the obvious freedom of spirit of that member — in short, to *control* him.

Such attitudes are not limited to those who believe in a system of salvation by works. The product of such a system is religious supersalesmen who believe that *their* conscience should be the guide for the communicants, and they seek this godless control in the name of God. When it is clearly understood that what supersalesmen of the psychic are selling is really their own value system, or their own vision of what others ought or ought not to do, then, and only then, will some of the white lies be harder to sell.

Meanwhile, until the supersalesmen are unmasked, perhaps the best advice on how to deal with them and their "truth" was given by Robert J. Ringer:

Ignore all neurotic remarks and actions of normal people and all remarks and actions of neurotic people. In cases where a neurotic person persists, notwithstanding your lack of attention, take swift and positive action to eliminate him from your life altogether.

You have no obligation to deal with irrational people. . . .

Talking, arguing and/or begging don't work with irrational people. Attempting to persuade them through logical argument will only wear you out. Dealing with an irrational person is a can't-win situation. If he's adept at mind games, you often will find yourself boxed into being "damned if you do and damned if you don't." Always go out of your way to avoid can't-win situations. When someone surrounds you on all sides with irrational points, don't stand for it. Exit through the top, if necessary, but get out. When every side you turn to leads to trouble, you're in a can't-win situation.⁴

In the matter of Ellen White's supersalesmanship (in relation to both the church and the public), it is becoming evident that she too wanted to encourage, if not demand, that others accept her value structure and lifestyle. In order to obtain this end, she came to believe and to teach others that what she said and wrote was necessary to do, because God wanted it that way. Others around her who shared those views (and indeed even gave her some of them) were willing to let the faithful believe that what she said and wrote were directly the ideas and ways given her by God. This stance gave her every utterance the authority it needed in order to be believed — despite mounting evidence (and the

witness of some others) to the contrary. Those who lived by faith, and likewise by evidence to support that faith, began to discover that the white lie was inconsistent with the evidence. And when they made known that discovery, for their honest pains they were expelled and discredited by character assassination.

For those who have the courage to place evidence and faith side by side and see if they are in harmony, the following items may provide an exercise to thoughtful examination of some of the white lies that have been used to maintain the legend of Ellen and her writings as mostly God-given, God-directed, and God-inspired.

a. Secular news media, reporting the Adventist reply to criticism, quote information that 3.5 million members have accepted the 25 million words of Ellen's pen as inspired.⁵ Many a clergyman would be reluctant to take an oath that his church membership list represents precise accuracy. The statement that Ellen has written 25 million words is inaccurate. How were these figures arrived at? Are they the figment of someone's imagination? Do they, in fact, include all the copied material (not her words) and all the paragraphs and uncounted pages identically duplicated in the several subject matter compilations?

b. Every Adventist has read or heard that Ellen was a poor reader, in part because she had finished only three grades of education. This made possible a claim to divine leading of a person in literary ignorance.⁶ Later, these limitations were used to create untruths. Education never need be formal in order for persons to be creative and educated.

c. Later, under pressure, it was discovered that Ellen could read, but that she read very little, the least of that reading being in theology.⁷ This same argument was used to prove that she was not influenced by others as she lived and wrote.⁸

d. The progression of this theme was that Ellen could read but that she didn't read in theological matters — until it was discovered that she had.⁹ *Spectrum* readers now know that she was reading widely all the time and was using the published works of other religious writers and those writing in other areas.¹⁰

e. Although at one time it was argued that God helped Ellen to improve her skills (and her beautiful language was the result of that divine help), new evidence indicates that the improvement was the result of improved help from well-informed staff members and associates, and better selection of authors.¹¹

f. Now that proof is available that Ellen did read, read well, and read widely, and that she had some of that reading matter in front of her when she wrote, the new line is that she had a *photographic memory*.¹² “We are not denying Rev. Rea’s evidence,” said Robert Olson, secretary of the Ellen G. White Estate in Washington, D.C. “I’m satisfied she had some works before her as she wrote. However,” Olson added, “the church believes that White possessed a photographic memory and unconsciously used the words of other writers.”¹³ Olson does not specify who is “the church” that may believe as he seems to believe.

g. The idea that Ellen did not know what she was doing when she failed to credit authors she read — but stopped when told what she was doing — has been dealt with in earlier chapters. A casual review of authors used by her would show that *they* gave credit, but that she never gave credit, even when paraphrasing what they were often quoting.

h. Perhaps one of the hardest charges to meet and refute is that Ellen wrote what she had seen first in vision, and that she used the words, thoughts, and arrangement of others only because they said what she wanted to say and did not have the ability to say. This argument, while admitting that she did copy, whenever and wherever necessary according to her desires, in fact contradicts most of the arguments that have gone before. It does run into difficulty, however, when one comes to the book *Life Incidents*.

One of the unwritten stories in Adventist history is the influence that James White had in forming the ideas and sentences that came out under Ellen’s name and pen. Although not noted as a literary writer or as a theologian, James did produce four published books. Two of these were *Life Incidents in Connection with the Great Advent Movement, as Illustrated by the Three Angels of Revelation XIV*, published in 1868, and in 1875 *Sketches of the Christian Life and Public Labors of William Miller: Gathered from his Memoirs by the Late Sylvester Bliss, and from Other Sources*. Both books were almost totally copied from others. The one on William Miller was taken from Sylvester Bliss (who in 1853 had written *Memoirs of William Miller*). The theology of *Life Incidents* was copied substantially from Uriah Smith and J. N. Andrews.¹⁴ Neither of these books was ever printed again under the name of James White as far as is known.

But they were indeed reprinted under another name, that of Ellen G. White, his wife, a few years after his death in 1881 — but under the title *The Great Controversy* (1884). And this production was sold to the believers and the world as the work of Ellen and the angels. Although it had been doctored and padded with other material in the usual man-

ner, clearly it was material that had been published earlier under the name of James. What the people were not told was that the heart of this new revelation had been printed sixteen years before, and that the theme and thesis had been over literally and liberally into Ellen’s new *Great Controversy*.

One reason is now clear why much of the information in the 1884 edition of *The Great Controversy* could not have been included in the earlier works of Ellen on the same subject (*Spiritual Gifts*, published 1858-64). James had not yet gotten around to copying it from J. N. Andrews; so it was not available to Ellen at the time. The 1888 and 1911 editions of *The Great Controversy* went back to James White’s compilation of doctrines and events and picked up even more of his findings and ideas. But never once was it suggested that the heart of Adventist doctrine — such as the three angels’ worldwide message that the church had applied exclusively to the Adventists, the shut door that left everyone else out in the cold, the 2300 days, the seventy weeks, the sanctuary doctrine, the United States in prophecy, the “mark of the beast,” the image to that beast — had all come out earlier in James White’s *Life Incidents*.

So striking was the copying done under the name of Ellen — and so sensitive is the information that the heart of Adventist theology and eschatology came, not from the visions of or revelations to Ellen, but from the pen of James sixteen years before Ellen wrote them out — that time should be spent examining the evidence in *Life Incidents*.

Here it should be recalled that the four small volumes of Ellen’s *Spiritual Gifts* (1858-64) were amplified to the four volumes of Ellen’s *The Spirit of Prophecy* (1870-84) and then expanded to Ellen’s *The Great Controversy* (1888 ed.) of the five-volume Conflict of the Ages Series. Inasmuch as the earlier eight volumes are now again available in facsimile editions, anyone can examine all the books and note the progressive copywork through the years. Meanwhile, during those same years, the legend grew and grew and was “sold” and accepted that God had given Ellen exclusive and firsthand knowledge of his plans for the future events of the church and the world.

Comparison shows that words, sentences, quotations, thoughts, ideas, structures, paragraphs, and even total pages were taken from James White’s book to Ellen’s book under a new title — with no blush of shame, no mention of her husband, no thanks to Uriah Smith and J. N. Andrews, for the hard work and theological insights of anyone.

Unfortunately for James, he did not have the personal advantage of angels checking in and out on schedule with the firsthand information Ellen purported to have. Without any intermediary, he had to get his material from human sources. But he was equal to the task. Much of his material in *Life Incidents* was taken primarily from J. N. Andrews,

whose book published in 1860, interestingly enough, was entitled *The Three Messages of Revelation XIV, 6-12, and particularly The Third Angel's Message and The Two-Horned Beast*. James, unlike his wife Ellen, did not even bother to paraphrase — he just took the material from Andrews wholesale into his work.

Nothing has been released from the White Estate as to how Andrews or Uriah Smith felt about all this “taking” in the name of God. Perhaps the fact that they were brothers-in-law, both assisting in the editorial work of the *Review*, both personal friends of the Whites — and thus able to sit around the same table to finalize their views — might have softened the pain of Ellen's copywork. One might be tempted to think that Ellen set the pattern and James may not have given much thought to doing the same thing. Of course, there was in fact no excuse for anyone not to give thought — especially in view of the statement published in an 1864 issue of the *Review* under the heading “Plagiarism”:

This is a word that is used to signify “literary theft,” or taking the productions of another and passing them off as one's own....

We are perfectly willing that pieces from the *Review*, or any of our books should be published to any extent, and all we ask is, that simple justice be done us, by due credit being given.¹⁵

Examination reveals that the 1860 book of J. N. Andrews was an exact replay of his own 1851-55 articles in the *Review*. Thus James and Ellen had available for their perusal and use after 1855 the content and form of Andrew's work for incorporation in their own work: *Spiritual Gifts* (1858-64); *Life Incidents* (1868); *The Spirit of Prophecy* (1870-84); *Sketches of... William Miller* (1875); *The Great Controversy* (1888).

This information may or may not disturb those who now say that the group of pioneers sat around the table and worked out in conjunction with Ellen their ideas and theology. But it does indeed disturb those who were taught that such ideas and theology originated with greater authority and mystique than the common ideas of human endeavor seem to command.

References and Notes

1. John Dart, taped conversation with Irene Cole. Dart, who is religious editor of the *Los Angeles Times*, wrote the article “Plagiarism Found in Prophet Books,” 23 October 1980, p. 1.
2. Richard P. Hines, “Knowledge and Faith Can't Be Mixed,” letters to the editor (*Long Beach, CA: Press-Telegram*), 11 November 1980.
3. SDA [Florida] minister to John LeBaron, December 1980.
4. Robert J. Ringer, *Looking Out for #1* (New York: Fawcett Crest Book Co., 1977), pp. 111-12.
5. Hines, in *Long Beach Press-Telegram*, 25 November 1980. Dart, in *Los Angeles Times*, 23 October 1980.
6. Ellen G. White, *Life Sketches* (Mountain View: PPPA, 1915), pp. 18-19.
7. Arthur L. White, in Supplement to facsimile reprint of *The Spirit of Prophecy*, vol. 4, pp. 535-36.
8. The Ellen G. White Estate does not concede that Ellen White was influenced by what she read or by those around her.
9. [Healdsburg] Pastor's Union, “Is Mrs. E. G. White a Plagiarist?” [Healdsburg, CA] *Enterprise*, 20 March 1889.
10. Donald R. McAdams and Douglas Hackleman in their articles in *Spectrum* 10, no. 4, pp. 27-41 and 9-15.
11. See Appendix, Comparison Exhibits for chapters five to nine.
12. *Chicago Tribune*, 23 November 1980.
13. Ibid.
14. James White, *Life Incidents in Connection with the Great Advent Movement* (Battle Creek: Steam Press of the SDA Publishing Association, 1868). See early Reviews from 1851-1856 for Articles by J. N. Andrews and Uriah Smith.
15. [Uriah Smith, ed.], “Plagiarism,” *Review* 24 (6 September 1864)

Comparison Exhibits

The Great Controversy

E. G. White 1888 (1911 ed.)

[317] He [William Miller] had a sound physical constitution, and ... more than ordinary intellectual strength. As he grew older, this became more marked. ... He did not enjoy the advantages of a collegiate education. ... He possessed an irreproachable moral character.

[318] He was thrown into the society of deists ... mostly good citizens and men of humane and benevolent disposition.

[318] He continued to hold these views ... about twelve years.

[318] He found in his former belief no assurance of happiness beyond the grave. The future was dark and gloomy.

[318] "Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity — what was it? And death — why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking, but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope."

Life Incidents

James White 1868

[28] "In his early childhood [William Miller], marks of more than ordinary intellectual strength and activity were manifested. A few years made these marks more noticeable. ... He possessed a strong physical condition ... and an irreproachable moral character. ... He had enjoyed the limited advantages of the district school."

[30] "But the men with whom he associated ... were deeply affected with ... deistical theories ... good citizens ... humane and benevolent."

[30] "He has stated the period of his deistical life to have been twelve years."

[30] "He found that his former views gave no assurance of happiness beyond the present life. Beyond the grave all was dark and gloomy."

[31] "'Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity! — what was it? And death — why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions ... but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not how or where to find the right. I mourned, but without hope.'"

The Great Controversy (cont'd)

[319] "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state...."

[319] "I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God." — S. Bliss, *Memoirs of Wm. Miller*, pages 65-67.

Life Incidents (cont'd)

[31] "'Suddenly,' he says, 'the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of, such an one. ... But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state....'

[32] "'I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and contradictory, now became the lamp to my feet and light to my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marveled that I could have ever rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God.'

The Great Controversy (cont'd)

[319] Miller publicly professed his faith in the religion which he had despised. ... But his infidel associates were not slow to bring forward all those arguments.

[319] But he reasoned that if the Bible is a revelation from God, it must be consistent with itself; and that as it was given for man's instruction, it must be adapted to his understanding. He determined to ... ascertain if every apparent contradiction could not be harmonized.

[320] Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have an reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty.

[320] He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures, and when thus explained,

Life Incidents (cont'd)

[32] "Mr. Miller ... publicly professed his faith in that religion which had been food for his mirth ... that he had despised...."

[33] "If the Bible is a revelation of God, it must be consistent with itself; all its parts must harmonize ... must have been given for man's instruction, and, consequently, must be adapted to his understanding. He said ... 'I will harmonize all those apparent contradictions to my own satisfaction.'"

[34] "He laid aside all commentaries, and used the marginal references and his Concordance as his only helps. ... He resolved to lay aside all preconceived opinions. ... 'I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded as to leave me free from embarrassment respecting any mysticisms or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages.... Then, by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty.'"

[35] "'I found that by a comparison ... all the prophecies, as far as they have been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, &c. ... were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the word;

The Great Controversy (cont'd)

were to be literally understood. "I was thus satisfied," he says, "that the Bible is a system of revealed truths, so clearly and simply given that the wayfaring man, though a fool, need not err therein." — Bliss, page 70.

[321] He became satisfied that ... — a temporal millenium before the end of the world — was not sustained by the word of God. ...

Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures.

[324] Daniel 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." ... Miller learned that a day in symbolic prophecy represents a year (Numbers 14:34; Ezekiel 4:6); he saw that the period of 2300 prophetic days, or literal years, would extend far beyond.

[325] In the eighth chapter of Daniel he could find no clue to the starting point of the 2300 days. ... Daniel "fainted, and was sick certain days." "And I was astonished at the vision." ...

[325] "I am now come forth to give thee skill and understanding." ...

[326] "Seventy weeks are determined upon thy people and upon thy Holy City."

The word here translated "determined" literally signifies "cut off." ... But from what were they cut off? As the 2300 days was the only period of

Life Incidents (cont'd)

and when thus explained are to be literally understood. ... I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the wayfaring man, though a fool, need not err therein."

[38] "'I became satisfied ... — a temporal millennium before the end of the world, and the Jews' return — are not sustained by the word of God. ... I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth.'"

[49] The angel then addressed himself to Daniel and said, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." ... [50] In symbolic time, a day signifies a year. Num. xiv, 34; Eze. iv, 6. ... The 2300 days there given cannot therefore be literal days; for literal days ... would by no means cover the duration of any one of these empires. ... [50] The key to the matter being in the *ninth* chapter. ...

[52] He fainted and was sick certain days. ...

[52] I am now come forth to give thee skill and understanding. ...

[52] *Seventy weeks* are determined upon thy people ... explain the period of the 2300 days? The answer is, The word rendered determined, signifies literally, *cut off*. ... [53] From what period are the seventy weeks divided, or cut off? From the 2300 days; for

The Great Controversy (cont'd)

time mentioned in chapter 8, it must be the period from which the seventy weeks were cut off. ... If the date of this commandment could be found, then the starting point for the great period of the 2300 days would be ascertained....

[327] Taking 457 B.C. ... "Messiah the Prince shall be seven weeks, and threescore and two weeks" ... or 483 years.

[329] "I need not speak," says Miller, "of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a book. It was indeed a feast of reason; all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and, oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scripture which I had not before supposed could be derived from its teachings." — Bliss, pages 76, 77.

[329] "With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to

Life Incidents (cont'd)

there is no other period given from which they can be taken....

[53] If then we can definitely locate this commandment, we have the starting point for the great period of the 2300 years....

[53] In the seventh of Ezra, we find the decree ... went forth in B.C. 457....

[53] Threescore and two weeks ... 483 years, were to extend to Messiah the Prince.

[38] "I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the word were gone; and, although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt delight in studying the Scriptures which I had not before supposed could be derived from its teachings."

[54] "With the solemn convictions," writes Mr. Miller, "that such momentous events were predicted in the Scriptures, to be fulfilled in so short a space of time, the question came home to me with mighty power re-

The Great Controversy (cont'd)

the world, in view of the evidence that had affected my own mind." [Bliss, p. 81.]

[330] He expected to encounter opposition from the ungodly, but was confident that all Christians would rejoice in the hope of meeting the Saviour whom they professed to love. His only fear was that in their great joy at the prospect of glorious deliverance, so soon to be consummated, many would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. He therefore hesitated to present it, lest he should be in error and be the means of misleading others.

[330] He was thus led...to consider carefully every difficulty which presented itself to his mind. He found that objections vanished before the light of God's word. ... Five years spent thus left him fully convinced of the correctness of his position.

[330] "When I was about my business," he said, "it was continually ringing in my ears, 'Go and tell the world of their danger.' This text was constantly occurring to me: 'When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou

Life Incidents (cont'd)

garding my duty to the world, in view of the evidence that had affected my own mind."

[54] "I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced, in view of the glorious prospect, that it would only be necessary to present it, for them to receive it. My great fear was, that, in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest, by some possibility, I should be in error, and be the means of misleading any."

[54] "I...continued the study of the Bible...to see if I could sustain any of these objections....

[55] "I would then immediately examine the context....

[56] "In this way I was occupied from 1818 to 1823, in weighing the various objections which were being presented to my mind...after examining them in the light of the divine word."

[56] "When I was about my business it was continually ringing in my ears, Go and tell the world of their danger. This text was constantly occurring to me: "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand. Nevertheless, if thou warn the

The Great Controversy (cont'd)

warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.' Ezekiel 33:8,9."

[330] He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. ... For nine years he waited, the burden still pressing upon his soul, until in 1831.

[331] His first lecture was followed by a religious awakening in which thirteen entire families, with the exception of two persons, were converted.

[334] Two years before, Josiah Litch, one of the leading ministers preaching the second advent, published an exposition of Revelation 9, predicting the fall of the Ottoman Empire. According to his calculations, this power was to be overthrown "in A.D. 1840, sometime in the month of August."...

[335] At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers. ... When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller.

Life Incidents (cont'd)

wicked of his way to turn from it, if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. xxxiii, 8,9.

[56] "He...became more and more convinced that he had a personal duty to perform respecting what he conceived the Bible to teach of the nearness of the advent....

[57] "I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me."

[60] The public labors of Mr. Miller, according to the best evidence to be obtained, date from the autumn of 1831.

[62] "They flocked in from the neighboring towns; a revival commenced, and it was said that in thirteen families all but two persons were hopefully converted."

[124] "It was in this work that the calculation on the fall of Ottoman supremacy on the 11th of August, 1840, was first given to the world....

[128] "As the spring opened and the summer came, the entire community were excited and expectation on tiptoe, in reference to the 11th August and its anticipated events, the fall of the Ottoman empire. ... But when the fact did reach us, it was found that on the very day anticipated, the 11th of August, a transfer was made of the supremacy of that empire from Mahometan hands. ... The cause again revived."

The Great Controversy (cont'd)

[355] An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims the message: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Verses 6, 7.

[355] The message itself ... is declared to be a part of the "everlasting gospel."

[356] The message of salvation has been preached in all ages. ... Daniel was bidden to close up and seal "to the time of the end." ... But at the time of the end... "many shall run to and fro, and knowledge shall be increased." Daniel 12:4.

The apostle Paul warned the church not to look for the coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." 2 Thessalonians 2:3. Not till after the great apostasy, and the long period of the reign of the "man of sin," can we look for the advent of our Lord. The "man of sin," which is also styled "the mystery of iniquity," "the son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. ... Paul covers with his caution the whole of the Christian dispensation down to the year 1798.

Life Incidents (cont'd)

[216] "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters." Rev. xiv, 6,7.

[217] It is the same gospel that Paul preached that is here styled the "everlasting gospel."

[217] "The burden of this angel was to be the same gospel which had been before proclaimed."

[219] No proclamation of the hour of God's judgment to come, has ever been made in any past age.

[219] The prophecies ... were closed up and sealed to the time of the end....

[220] No persons have ever been able to show any such proclamation in the past. The apostles did not make such a proclamation. On the contrary, they plainly inform us that the day of the Lord was not then at hand. Martin Luther did not make this proclamation; for he thought the judgment about three hundred years in the future.

[222] Paul found it necessary to speak explicitly on the point. He tells them that the coming of Christ to the judgment could not take place until the great apostasy; and as the result of that apostasy, that the Man of Sin should be revealed, showing himself that he is God, and exalting himself above all that is called God, or that is

The Great Controversy (cont'd)

[356] No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord.... Martin Luther placed the judgment about three hundred years in the future from his day.

[360] During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt.... He arrived in New York in August, 1837....

[361] Among Jews, Turks, Parsees, Hindus, and many other nationalities and races he distributed the word of God in these various tongues.

[362] The Arabs of Yemen, he says, "are in possession of a book called *Seera*, which gives notice of the second coming of Christ and His reign in glory; and they expect great events to take place in the year 1840." [Wolff, p. 377.] "I spent six days with the children of Rechab. They drink no wine, plant no vineyard, sow no seed, and live in tents, and remember good old Jonadab, the son of Rechab; and I found in their company children of Israel, of the tribe of Dan... who expect, with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven." [Wolff, p. 389.]

[362] A similar belief was found by another missionary to exist in Tatar. A Tatar priest put the question to the missionary as to when Christ would come the second time....

Mourant Brock, an English writer, states that about seven hundred ministers of the Church of

Life Incidents (cont'd)

worshipped. That this mystery of iniquity is the great Romish apostasy, none but a Papist will deny.

Paul reminds the Thessalonians that he had told them....

[223] Rev. xii shows that it is... 1260 years for his triumph.

The papal supremacy began 538, and ended in 1798.

[227] "Joseph Wolff... between the years 1821 and 1845, proclaimed the Lord's speedy advent in... Egypt... St. Helena... and at New York City... He declares he has preached among Jews, Turks, Mohammedans, Parsees, Hindoos...."

[226] "The Arabs of this place have a book called *Seera*, which treats of the second coming of Christ, and his reign in glory!

"In Yemen he spent six days with the Rechabites. They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the words of Jonadab, the son of Rechab. With them were children of Israel, of the tribe of Dan, who reside near Terim in Hatramawt, who expect, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven."

[226] "Among the Tartars in Tatar, there prevails an expectation of Christ's advent about this time."

[225] [Mourant Brock:] "... In America about three hundred ministers of the word are thus preaching 'this gospel of the kingdom;' whilst in

The Great Controversy (cont'd)

England were engaged in preaching "this gospel of the kingdom."

[368] Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small.

[373] God designed to prove His people. His hand covered a mistake in the reckoning of the prophetic periods.

[379] God had sent to the church a warning, which, had it been accepted, would have corrected the evils that were shutting them away from Him. Had they received the message from heaven, humbling their hearts before the Lord and seeking in sincerity a preparation to stand in His presence, ...

[381] In Revelation 14 the first angel is followed by a second proclaiming: "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Revelation 14:8. The term "Babylon" is derived from "Babel," and signifies confusion. It is employed in Scripture to designate the various forms of false or apostate religion. In Revelation 17 Babylon is represented as a woman — a figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

Life Incidents (cont'd)

this country, about seven hundred of the church of England are raising the same cry."

[174] "Farmers leave their farms, with their crops standing, to go out and sound the alarm, and mechanics their shops."

[228] We acknowledge the disappointment, but cannot acknowledge that this furnishes a just reason for denying the hand of God in that work. It is a fact that God's people have fulfilled prophecy.

[229] Disappointment by no means proves that God has no hand in the guidance of his people.

[230] It should lead them to correct their errors.

[230] "And there followed another angel, saying Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." In Rev. xvii, 18, this same city is called a woman. Now a woman is always in the Scriptures, when used as a symbol, taken to represent religious organizations, the true church being represented by a virtuous woman. ... The term Babylon, from Babel, where God confounded the language of men, signifies mixture, confusion ... corrupted systems of Christianity ... Protestant churches.

The Great Controversy (cont'd) Life Incidents (cont'd)

In the Bible the sacred and enduring character of the relation that exists between Christ and His church is represented by the union of marriage.

[381] Paul employs the same figure in the New Testament when he says: "I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Corinthians 11:2.

[384] Dr. Hopkins, in "A Treatise on the Millennium," declares: "There is no reason to consider the antichristian spirit and practices to be confined to that which is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from ... corruptions and wickedness." — Samuel Hopkins, *Works*, vol. 2, p. 328.

[386] And a writer in the New York *Independent* speaks thus concerning Methodism as it is: "The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment." "The popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties."

[388] The great sin charged against Babylon is that she "made all nations drink of the wine of the wrath of her fornication." This cup of intoxication which she presents to the world represents the false doctrines that she has accepted as the result of her unlawful connection with the great ones of the

[203] Paul, in writing to the church, 2 Cor. xi, 2, says, "I have espoused you to one husband, that I may present you a chaste virgin to Christ."

[235] Mr. Hopkins, in a treatise on the millennium, says:

"There is no reason to consider the antichristian spirit and practices confined to that which is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from her corruptions and wickedness."

[239] Prof. S. C. Bartlett, of Chicago, in the New York *Independent*, says:

"And the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

[232] The cause of the fall of Babylon is said to be because she "made all nations drink of the wine of the wrath of her fornication." Her fornication was her unlawful connection with the kings of the earth. The wine of this is that with which the church has intoxicated the nations of the earth ... that

The Great Controversy (cont'd.) Life Incidents (cont'd.)

[389] Were it not that the world is hopelessly intoxicated with the wine of Babylon, multitudes would be convicted....

The churches then experienced a moral fall, in consequence of their refusal of the light.

is, false doctrine.... The wine of her false doctrine has intoxicated the nations.

[232] Hence this fall is a moral one....

[233] As a whole it experienced a moral change for the worse.

[393] "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh: go ye out to meet him."

[164] "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him."

[394] The latter class [the wise] had received the grace of God ... which renders His word a lamp to the feet and a light to the path.... These had ... a faith in God and in His word.... Others [the foolish were] without... a genuine work of grace in the heart.

[165] "Thy word is a lamp unto my feet, and a light unto my path."

The five wise virgins... who took oil in their vessels... represent those who had faith, and the work of the grace of God.

[394] By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay.

[165] The tarrying of the bridegroom, the delay in the parable... the passing of the Jewish year, 1843, the disappointment.

[395] About this time, fanaticism began to appear....

Satan was seeking... to oppose and destroy the work of God.

[170] But fanaticisms are the works of the flesh....

When the work of Satan in fanaticism is carried out... its contrast... will be seen.

The Great Controversy (cont'd.)

[398] It was not the proclamation of the second advent that caused fanaticism and division. These appeared in the summer of 1844.

[400] Fanaticism disappeared ... like early frost before the rising sun.

[398] "At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." Matthew 25:5-7. In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed in the very words of Scripture: "Behold, the Bridegroom cometh!"

[398] The decree of Artaxerxes for the restoration of Jerusalem, which formed the starting point for the period of the 2300 days, went into effect in the autumn of the year 457 B.C., and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

[399] The slaying of the Passover lamb was a shadow of the death of Christ. Says Paul: "Christ our Passover is sacrificed for us." 1 Corinthians 5:7. The sheaf of first fruits,

Life Incidents (cont'd.)

[163] That fanaticism dried up before the solemn and searching time-message of 1844, like the morning dew before the midsummer's sun.

[164] "And at midnight there was a cry made, Behold the bridegroom cometh." Matt. xxv, 1-7.

[165] It was suggested that the night of tarry in the parable represented half of the prophetic day, or six months, extending from the passing of the time in the spring, to the seventh month in the fall, and that the then present work of waking up under the cry, "Behold the bridegroom cometh, go ye out to meet him," commenced in July, in the middle of the tarrying time, or at midnight.

[160] The entire body of believers had been united, agreeing with William Miller that the 2300 days dated from the going forth of the commandment to restore and to build Jerusalem, B.C. 457. This point settled, the figures 1843 were readily found....

[161] But the speaker showed an error in this calculation. He stated that it would require 457 full years before Christ, and 1843 full years after Christ, to make 2300 full years, so that if the 2300 years commenced with the first day of B.C. 457, they would reach to the first day of A.D. 1844.

[162] The slaying of the passover lamb was a type of the crucifixion of Christ. Paul says, Christ our passover is sacrificed for us. 1 Cor. v, 7.

The sheaf of the first fruits of the

The Great Controversy (cont'd.)

which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord and of all His people: "Christ the first fruits; afterward they that are Christ's at His coming." 1 Corinthians 15:23. Like the wave sheaf, which was the first ripe grain gathered before the harvest, Christ is the first fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

[399] On the fourteenth day of the first Jewish month, the very day and month on which for fifteen long centuries the Passover lamb had been slain, Christ, having eaten the Passover with His disciples, instituted that feast which was to commemorate His own death as "the lamb of God."

[400] The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of reproof from His servants. It bore the characteristics that mark the work of God in every age.

[401] "There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from heaven. The singers are silent: they are waiting to join the angelic hosts, the choir

Life Incidents (cont'd.)

harvest, which was waved before the Lord, was typical of the resurrection of Christ. Paul again says, in speaking of the resurrection of the Lord and all his people, Christ, the first fruits, afterward they that are Christ's at his coming. 1 Cor. xv, 23. As this sheaf was like the grain in all the wide harvest-field, only that it was the first ripe grain, so Christ arose from the dead a sample of all the just to be raised at his second coming. Then all the saints will have glorious bodies, like that of their divine Lord. Phil. iii, 21.

[162] Christ was offered a sacrifice for sinners on the fourteenth day of the first Jewish month, the very day and month on which the passover lamb had been slain for sixteen long centuries. That he was raised from the dead ... was waved before the Lord.

[168] It was not characterized by those extremes ever manifested where human excitement, and not the word and Spirit of God, has the controlling influence. It was in harmony with those seasons of humiliation, rending of heart, confession and complete consecration of all, which are matters of history in the Old Testament, and are made matters of duty in the New.

[178] "There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join the angelic hosts,

The Great Controversy (cont'd.) Life Incidents (cont'd.)

from heaven. . . . There is no clashing of sentiments: all are of one heart and of one mind." — Bliss, pages 270, 271.

[401] "It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God by Joel commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land . . . and those who were looking for the Lord afflicted their souls before Him." — Bliss.

[401] Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now after the lapse of many years, all who shared . . . have stood firm.

[403] They felt as did Mary, when, coming to the Saviour's tomb and finding it empty, she exclaimed with weeping: "They have taken away my

the choir from Heaven. . . . There is no clashing of sentiments; all are of one heart and of one mind."

[178] "It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, brokenhearted supplications to Him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As God, by Joel, commanded, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and supplication was poured out upon His children; they looked to Him whom they had pierced, there was a great mourning in the land, every family apart and their wives apart, and those who were looking for the Lord afflicted their souls before him."

[171] But of all the great religious movements since the days of the first apostles of our Lord, none stand out more pure and free from the imperfections of human nature, and the wiles of Satan, than that of the autumn of 1844. In fact, after looking back upon it for more than twenty years as the greenest spot . . . I do not see how it could have been better.

[215] And the feelings of the many of thousands of disappointed ones were like those expressed by Mary: "They have taken away the Lord out

The Great Controversy (cont'd.) Life Incidents (cont'd.)

Lord, and I know not where they have laid Him." John 20:13.

[404] The earnest, sincere believers had given up all for Christ and had shared His presence as never before. They had, as they believed, given their last warning to the world; and expecting soon to be received into the society of their divine Master and the heavenly angels, they had, to a great extent, withdrawn from the society of those who did not receive the message. With intense desire they had prayed: "Come Lord Jesus, and come quickly." But He had not come. And now to take up again the heavy burden of life's cares and perplexities, and to endure the taunts and sneers of a scoffing world, was a terrible trial of faith and patience.

[404] Yet this disappointment was not so great as was that experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, His followers believed that He was about to . . . deliver Israel from her oppressors.

[407] God did not forsake His people; His Spirit still abode with those who did not rashly deny the light which they had received, and denounce the advent movement. In the Epistle to the Hebrews are words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not

of the sepulchre, and we know not where they have laid him."

[182] True believers had given up all for Christ, and had shared His presence as never before. They had, as they supposed, given their last warning to the world, and had separated themselves, more or less, from the unbelieving, scoffing multitude. And with the divine blessing upon them, they felt more like associating with their soon-expected Master and the holy angels. . . . They prayed, "Come Lord Jesus, and come quickly." But he did not come. And now to turn again to the cares, perplexities, and dangers of life, in full view of the jeers and revilings of unbelievers who now scoffed as never before, was a terrible trial of faith and patience.

[181] Was that our Jerusalem, where we waited for, and enjoyed, the outpouring of the Holy Spirit? Then as all Christians, as well as Christ's first disciples who were present on the occasion, have looked back . . . so may these.

[182] But God did not forsake his people. His Spirit upon them still abode, with all who did not rashly deny and denounce the good work in the Advent movement up to that time. And with especial force and comfort did such passages as the following, to the Hebrews, come home to the minds and hearts of the tried, waiting ones: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little

The Great Controversy (cont'd.)

Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Hebrews 10:35-39.

[408] The instruction here given is especially adapted to the experience of Adventists. ... They had done the will of God. ... "Now the just shall live by faith." As the bright light of the "midnight cry" had shone upon their pathway, and they had seen the prophecies unsealed and the rapidly fulfilling signs telling that the coming of Christ was near, they had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in His word. ... [408] To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of Paul: "Cast not away therefore your confidence."

[409] In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary.

[413] And Paul says that the first tabernacle "was a figure ...;" that its holy places were "patterns of things in the heavens;" that the priests ... served "unto the example and shadow of heavenly things." ... Hebrews 9:9,23; 8:5; 9:24.

Life Incidents (cont'd.)

while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Chap. x, 35-39....

[183] They had done the will of God....

[183] And wonderfully applicable to those who were sadly disappointed, tempted and tried, in the autumn of 1844, are his words.

The just at this time are to live by faith....

With great confidence had they proclaimed the coming of the Lord, with the assurance that they were doing the will of God. But as the time passed, they were brought into a position exceedingly trying to faith and patience. Hence the words of Paul to them, just then, and just there. "Cast not away therefore your confidence."

[192] But it should be borne in mind that at that time those types which point to the work in the heavenly sanctuary were not understood. In fact, no one had any definite idea of the tabernacle of God in Heaven.

[192] We now see that the two holies of the typical sanctuary, made by the direction of the Lord to Moses, with their two distinct ministrations — the daily and the yearly services, — were, in the language of Paul to the Hebrews, "patterns of things in the

The Great Controversy (cont'd.)

[420] It was the work of the priest ... to present before God the blood of the sin offering, also the incense which ascended with the prayers of Israel. So did Christ plead His blood before the Father in behalf of sinners, and present before Him also, with the precious fragrance of His own righteousness, the prayers of penitent believers.

[421] For eighteen centuries this work of ministration continued in the first apartment of the sanctuary.

[421] This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work — to cleanse the sanctuary.

Life Incidents (cont'd.)

Heavens," "figures of the true," chapter ix. He also says of the work of the Jewish priests in chapter viii, "Who serve unto the example and shadow of heavenly things."

[192] So Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan. viii, in 1844, when ... he entered the most holy place of the heavenly tabernacle to make a special atonement for the blotting out of the sins of his people....

[193] By virtue of his own blood, Christ entered the most holy to make a special atonement for the cleansing of the heavenly tabernacle. (*For clear and full expositions of the sanctuary and the nature of its cleansing, see works upon the subject by J. N. Andrews and U. Smith, for sale at the Review Office, Battle Creek, Mich.*) [Italics added.]

[194] His ministry in the holy, from his ascension in the spring of A.D. 31 to the autumn of 1844, was eighteen hundred and thirteen years and six months.

[192] So Christ ministered in connection with the holy place of the heavenly sanctuary from the time of his ascension to the ending of the 2300 days of Dan. viii, in 1844, when on the tenth day of the seventh month of that year he entered the most holy place of the heavenly tabernacle to make special atonement for the blotting out of the sins of his people, or, which is the same thing, for the cleansing of the sanctuary.

The Great Controversy (cont'd.)

[426] The coming of Christ ... [is] described by Christ in the parable of the ten virgins, of Matthew 25.

In the summer and autumn of 1844 the proclamation, "Behold the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed....

[426] The marriage represents the reception by Christ of His kingdom. The Holy City, the New Jerusalem, which is the capital and representative of the kingdom, is called "the bride, the Lamb's wife," "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of heaven from God." Revelation 21:9,10. Clearly, then, the bride represents the Holy City, and the virgins that go out to meet the bridegroom are a symbol of the church.

[427] The proclamation, "Behold the Bridegroom cometh," in the summer of 1844 led thousands to expect. ... At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of Days, in heaven, to the marriage, the reception of His kingdom. ... They were not to be present in person at the marriage; for it takes place in heaven....

In the parable it was those who had oil in their vessels with their lamps that went in to the marriage ... those who ... had also the Spirit and grace of God.

Life Incidents (cont'd.)

[164] The specifications of the parable of the ten virgins, down as far as the cry at midnight, seemed to have ... application ... "Behold the bridegroom cometh, go ye out to meet him."

The ten virgins represent those then interested in the subject of the immediate second coming of Christ.

... The five foolish virgins represent those professed believers who lacked true faith, and who had not the work of the grace and Spirit of God in them.

[202] Paul, in Gal. iv, applies this prophecy to the New Jerusalem.

Says John, speaking of Christ, "He that hath the bride is the bridegroom." John iii, 29....

[203] Then what is the bride in the marriage of the Lamb? Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." Rev. xxi, 9. Did the angel show John the church? Let John testify. "And he carried me away in the Spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Verse 10....

[204] The marriage of the Lamb takes place in Heaven before the Lord comes.

The Great Controversy (cont'd.)

[429] Having given the warning of the judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the ungodly seemed to them another evidence that the Spirit of God had been withdrawn from the rejecters of His mercy. All this confirmed them in the belief that probation had ended, or, so they then expressed, "the door of mercy was shut."

[429] But clearer light came. ... While it was true that the door of hope and mercy by which men had for eighteen hundred years found access to God, was closed, another door was opened.

[430] "These things saith he that is holy, He that is true, He that hath the key of David, He that openeth, and no man shutteth; and shutteth, and no man openeth; I know thy works: behold, I have set before thee an open door, and no man can shut it." Revelation 3:7,8.

[431] The passing of the time in 1844 was followed by a period of great trial to those who still held the advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods and ascribed to human or satanic agencies the powerful influence of the Holy Spirit which had attended the advent movement.

Life Incidents (cont'd.)

[184] And according to the best light they then had, there was a general agreement that the seventh-month movement was the last great test, that the harvest of the earth was ripe for the sickle of the Son of man, and that the door was shut. ... That the door was shut, was soon abandoned....

[185] And, certainly, that probation will close prior to the second advent is plainly taught in the following emphatic testimony from Rev. xxii, 11, 12.

[204] But light on the subject soon came, and then it was seen that although Christ closed one ministration at the termination of the 2300 days, he had opened another in the most holy place, and still presented his blood before the Father for sinners....

[205] "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth. I know thy works. Behold, I have set before thee an open door, and no man can shut it." Rev. iii, 7, 8.

[206] This church was about to enter upon a period of great trial. And they were to find relief from it, so far as ascertaining their true position is concerned, by light from the heavenly sanctuary.

[194] Some took the rash position that the movement had not been directed by the providence of God.

The Great Controversy (cont'd.) Life Incidents (cont'd.)

[433] The ark of God's testament is in the holy of holies. ... As they had studied ... they saw that He was now officiating before the ark of God.

[434] The law of God in the sanctuary in heaven is the great original, of which the precepts inscribed upon the tables of stone and recorded by Moses ... were an unerring transcript.

[435] Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the ministrations of Christ in the heavenly sanctuary. Men sought to close the door which God had opened, and to open the door which He had closed. But "He that openeth, and no man shutteth; and shutteth, and no man openeth," had declared: "Behold, I have set before thee an open door, and no man can shut it." Revelation 3:7,8.

[438] "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Revelation 14:9,10. ... What is represented by the beast, the image, the mark? ...

[438] Thus while the dragon, primarily represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

[208] But what was that ark? It was the ark of God's testimony, the ten commandments. ... They lead you ... before the mercy-seat which is upon, and but the cover of, the ark containing the law of God. They lift the cover and bid you look into the sacred ark, and there you behold the ten commandments, a copy of which God gave to Moses.

[207] Then it was that our opponents arose in the spirit of persecution, manifesting the wrath of the dragon against those who kept the commandments of God, and labored to open the door that had been shut, and to shut that door which had been opened, and thus put an end to the matter. Hence the strong expressions quoted above — "He that openeth and no man shutteth and no man openeth." "Behold I have set before thee an open door, and no man can shut it."

[240] "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." ... Rev. xiv, 9, 10....

[241] It is proper that I should here notice three symbols employed in this message, namely, the beast, his image and his mark.

[242] We find a power symbolized by a great red dragon. ... The great red dragon is considered a representative of Pagan Rome. The next

The Great Controversy (cont'd.) Life Incidents (cont'd.)

[439] In chapter 13 (verses 1-10) is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once held by the ancient Roman empire. Of the leopardlike beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. ... And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given over all kindreds, and tongues and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

[439] "I beheld another beast coming up out of the earth; and he had two horns like a lamb." Verse 11.

[440] What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? ... It points unmistakably to the United States of America. ...

[441] The lamblike horns indicate youth, innocence, and gentleness. ... And the Constitution guarantees ... every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation.

[444] Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the evangelical Protes-

phase presented by Rome after the Pagan form was the Papal. Rome Papal succeeded Rome Pagan. The dragon gave his seat, power, and great authority to the beast. Hence the beast can represent none other but Papal Rome.

[242] This is further shown by the identity that exists between this beast and the little horn of Dan. vii, 8, 19-26. ... 1. That both these powers are ... speaking great words and blasphemies against God. [243] 2. That they both make war with the saints, and prevail against, or overcome them. 3. That they both have a mouth speaking great things. ... 5. That they both continue a time, times, and dividing of time, or 1260 years.

[243] The power that forms the image is ... another beast having two horns like a lamb....

[244] It was seen coming up at the right time, the time when the first beast went into captivity, in 1798. This nation was then beginning to attract the notice of the world as a rapidly-developing and rising power. ... Its two horns represent the two leading principles of this government, Republicanism and Protestantism. ... Under the mild influence of one of the lamblike horns, the Protestant principle that all have liberty to worship God according to the dictates of their own consciences ... thus far guaranteed.

[246] Rev. Charles Beecher, in his sermon at the dedication of the Second Presbyterian church, Fort

The Great Controversy (cont'd.)

tant denominations" is "not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another general council! A world's convention! Evangelical alliance, and universal creed!"—Sermon on "The Bible a Sufficient Creed," delivered at Fort Wayne, Indiana, Feb. 22, 1846.

Life Incidents (cont'd.)

Wayne, Indiana, February 22, 1846, said:

"Thus are the ministry of the evangelical Protestant denominations, not only formed all the way up, under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another General Council! A world's convention! Evangelical alliance, and universal creed!"

[448] Papist writers cite "the very act of changing the Sabbath into Sunday which Protestants allow of... because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin." — Henry Tuberville, *An Abridgment of the Christian Doctrine*, page 58.

[449] But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment.

[449] The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a terrible sin which calls down the wrath of God unmingled with mercy. ... The warning against this sin is to be given to the world ... that all may know why they are to be inflicted, and have opportunity to escape.

[252] "Q. How prove you that the church *hath power* to command feasts and holy days?

"A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and, therefore, they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Q. How prove you that?

"A. Because by keeping Sunday, they *acknowledge the Church's power* to ordain feasts, &c."— *Abridgment of Chris. Doc.*, pp. 57-59.

[254] Now, in view of this fact, there can be no worship nor reception of the mark, such as is contemplated in the prophecy, till it is enforced by this power. The great majority of Protestants who have kept the first day of the week as the Sabbath, although it is an institution of the Papacy, have not had the remotest idea that it had any connection whatever with that false system of worship. ... The denunciation of the third message is against those who know-

The Great Controversy (cont'd.)**Life Incidents (Cont'd)**

ingly keep Sunday as an institution of the beast. ... [255] But the good of past ages have not kept the day with any such understanding of the matter, nor from any such motives.

[241] This is the most solemn warning that the Bible contains....

[255] The performance of the worship of the first beast, on pain of drinking his unmingled wrath. With this issue before them, those who yield to his requirements instead of the requirements of God, will worship the beast and receive his mark.

XIII

Can This Marriage Be Saved?

Perhaps one of the strangest twists of the white lie is that in many respects few in or out of the Adventist Church seem to be greatly affected anyway by the specific details of Ellen and her instruction, counsels, and reproofs. The hypocrisy within the Adventist ranks is much greater even than the dual standards that Adventists believe other churches have. In actuality not a great many pay much attention to the church's "spirit of prophecy," no matter where Ellen's ideas came from. Much of the current noise in Adventism comes from those of the overzealous fringe on the right who have worked their way into positions where their pens and voices can be used. Thus their noise is amplified out of proportion to their numbers.

If the enduring test of any prophet and his instruction is to be seen in the lives of those who follow after, then the gospel hymn of Ford and the revelation hymn of Rea are only the final dirge for a funeral that took place a long time ago.

There is not overwhelming evidence that the members of the Adventist Church follow the solemn nineteenth-century counsel of Ellen (and her helpers) in education, medical practice, financial practice, diet, personal lifestyle, marriage, sex, divorce, dress, or other so-called *Christian standards*. Neither Adventist ministers nor Adventist lay people practice or promote to any serious degree certain legalisms that they claim came from God by the inspiration and authority of their prophet. There is even less evidence that Ellen's instructions in these fields have caught on to any degree in any important portion of the world.

The arguments are advanced by the administrative supersalesmen of the church that the church figures show growth. The reliability of church figures remains in question. It is doubtful that there has been

an honest church audit since Judas carried the bag; hence one must hold in question the statistical reports of any large church organization. Even if honest figures do turn up on occasion, the interpretations come from the supersalesmen, whose main job is to be colorfully informative, always in the system's favor.

That Adventists really believe that all the instructions of Ellen's pen came from God has to be doubted — because they have chosen to ignore a great deal of that instruction. Most members, for example, eat some meat, drink some stimulants, watch some bad movies, fudge on their church contributions, and lie to each other during the week — continuing their practices on their Sabbath on a more sophisticated basis. All of these practices Ellen's God condemned in her copywork. Over fifty percent of the members leave the Adventist Church in North America over a period of time. Of the fifty percent left, about ten percent really participate in church activities on a regular and thorough basis.

What purpose, then, does the badge of allegiance to Ellen and her writings have for the church member? To most "true believers" it is only the last symbol they have that *they* are the *elect of God*, the *true remnant*, the *favoured of heaven*. Their belief that Revelation 12:17 and 19:10 make them first among equals does not allow their thinking to accept any other interpretation than an objective one as to the place of Ellen White in their system. By that Ellen they have been taught to be isolated, lonely, rejected, and expecting persecution for their "faith" (which in their mind, is Ellen White). It is *not Christ* that they glorify in their living; it is *not God* that they defy in their actions. They center on the "spirit of prophecy" as spoken and interpreted by the thought molders, the supersalesmen of the church, through their marionette, Ellen White.

If the studies of the 1960s and the 1970s prove anything at all, it is that the concept of the nineteenth-century Ellen G. White as an inerrant, original, independent, literal prophet of God is dead. Understandably, then, there is much suffering and sorrowing at the wake. Robert Brinsmead has sought to bring this matter into focus in his chapter "The Legend of the Impeccable Ellen G. White":

In discussing the human side of Mrs. White, it would be easy to distort the picture by emphasizing certain features and minimizing others. It is beyond the scope of this review of Adventism to produce a "balanced" treatment of Mrs. White as a person. One must remember the mass of positive evidence which indicates what a great woman Mrs. White really was. It is no legend that she was a dedicated Christian, gifted by the Holy Spirit, and that she buttressed her prodigious life's work with great piety.

Adventists are not the only religious group to magnify the virtues and hide the human frailties of their founder. Lutherans, Calvinists and Wesleyans have all done the same — at least for several generations after the

passing of their great founders. As the truth about their religious heroes began to surface, there was fear that these men would not be held in high esteem. But if anything, Luther and Wesley were appreciated more. I believe that the same will hold true for Mrs. White when Adventists realize that she was a human being like the rest of us.¹

Despite the evidence, however, there are those who will not accept the fact of her demise. They have heard the music, they see the wreaths, and they notice the gathering of the mourners. But they refuse to believe that Ellen is no longer a living force dwelling among them. To them, her spiritual gifts are no substitute for her literal interpretations and presence. Often such mourners are the old, the extreme, the fearful, the ignorant. They are the ones whom the supersalesmen of the psychic have used and abused the most. They are the ones who have been shocked the most at Ellen's death. The old have been ignored, the extreme have been catered to, the fearful have been encouraged in their fears, and the ignorant have been left in darkness.

This shocking state of affairs must be attributed largely to the supersalesmen of the church, who have been determined, for whatever reason, to perpetuate the white lie.

One supersalesman who was troubled about what he had seen and experienced,² William A. Colcord, later was to write (in 1933):

My remedy for the denomination's ills is for it to admit the *truth* no matter what results may follow. Holding to Mrs. White's inspiration and infallibility, as has been done, has been a curse to the denomination. It has prevented honest investigation. It has encouraged ecclesiastical domination, persecution, and unwarranted excommunications. It has encouraged lying and deception and the practice of hypocrisy.

Many of the old heads, as we know, were loth to give in at all on her claims, for they knew what a leverage they had over the church as long as they could maintain Mrs. White's claims. Then, too, the bottom, they feared, would all drop out of everything if her claims were in any way molested or unseated, her writings were so bound up with the denomination and its doctrines.³

Other mourners at the wake, like all paid mourners, only utter shrill cries of anguish. They have no real sorrow for the dead. They have no true sympathy or solace to give to the living. They are concerned only with being paid for their part in the service. These mourners only confuse the issues and clutter up the lobby. When the service is over, they will drift on to another, where they will be happy to cry their hypocritical tears again to get some form of personal compensation for it.

Still others come to express hate and revenge. If they can only claim that Ellen's death came about because of some one person or some group, they will feel that their presence at the funeral was justified. To

them her death is a reality, but their nature is such that they must fix blame — and to assign blame, they need another body, a martyr. Hate and revenge are not born of rational minds but spring from the emotions. Thus those who fall in this category do not seek for reason or understanding. They will be satisfied only with blood and revenge.

But fortunately, in every movement there are those who have the minds to see reality and the courage and grace to accept change. These are not the supersalesmen of the psychic. They are the true shepherds of the flock. They accept their role and recognize their responsibility to feed the sheep and to lead them — not drive them — to the green pastures. Gladly they will administer the balm of Gilead and guide the sheep to the Living Waters. Their joy and satisfaction come when the flock are fed. They obtain their peace when the sheep are all safe within the shelter of the fold.

They are the ones who know that such a picture of their effort has not always been hung in the picture windows of the Adventist Church. They know also that Ellen and her pronouncements have often been used to blur and distort that work. Too often the voice of some supersalesman of the psychic has been heard and taken as the voice of the true shepherd, when in reality it has been the voice of a demolition crew. Those who followed the supersalesmen for a time might have felt that they were headed toward some heavenly light, merely because something was quoted as the testimony of Ellen. But what they were to find, to their sorrow, was that they were really losing ground *in the name of God*.

Progress always means change and growth — especially in religion. Paul said that he died every day,⁴ an expression that signified willingness to accept the reality of change in the personal experience. It did not imply so much a physical change as a spiritual change — a personal cleansing of the mind and soul. He knew that any change must always come first from the genuine spiritual (subjective) change in the innermost person if it is to have any meaning and value. If human endeavor has proved anything, it is that we can and often do make outer (objective) change without spiritual value. But spiritual change is spiritually motivated — not by a prophet or his works, not by a thought molder or a supersalesman as an interpreter, but by the workings of the Holy Spirit on the human mind and heart. Life should teach us that God does not seek men through the persuasion of fear and guilt and the “authority” of a prophet. Spiritual things are still spiritually discerned — by a direct relationship between God and man.⁵

The genius of a demolition expert is to know what to salvage so as to rebuild on the site, to know what cannot be saved and what must be discarded. If too much is saved, the old simply remains in an unsoundly renovated form. If too much is discarded, one might just as well start

from the beginning and build something entirely new.

Adventism is now surveying its wreckage and wondering what, in the matter of Ellen White, can be salvaged and what must go. There are those who would discard everything and start over with something entirely new. Yet others would seek to keep almost all the old, even if they have to give it a new exterior and call it something else. Increasingly the evidence says that something must be done to the structure to save it.⁶

The denominational writers have often held up certain basic qualities that were their proofs that Ellen had to be acknowledged as a prophet of God and that her works and writings were final authority. It is necessary to examine some of those past “proofs” to see if they can survive the demolition crews now at work.

First: *Ellen was thought to have the quality of a firsthand, or eyewitness, knowledge of history, events, and theology.*

Arthur White, Ellen’s grandson, has been one of the foremost to put forth the argument that Ellen “writes as an onlooker.”⁷ In his 1979 series of articles, three of the seven put forth the thesis that the reader will be impressed by the fact that Ellen White was a firsthand viewer, an eyewitness — that she was “there.”⁸ He will acknowledge that historical works gave her vocabulary the expressions that she used and the dates of events, certain geographical descriptions, much detail, the sequence of church history, and many narrative links. But, says Arthur, “frequent descriptions of events on almost every page leave the reader with the inescapable conviction that she witnessed the scenes in vision.”⁹ He likes to maintain that

whether Ellen White gained factual and descriptive information of one kind or another from Hanna, Geikie, and others, her vision source gave her information of which others on the life of Christ were unaware. Such descriptions have a ring of authenticity that could be given only by an eyewitness. Her writing is rich with fresh new items.¹⁰

The research of the 1970s makes it clear that this concept must go. It is too full of termite holes to stand any more building or pressures on it. The work of McAdams, Graybill, Peterson, the Glendale Committee, and others make it clear that a marriage hoping to endure on this false premise can no longer survive.

Second: *Ellen was believed to have the quality of “inspiration” that protected her from recording error.*

Francis D. Nichol was one of the staunch defenders of this now untenable position. He has stated that “the uniqueness of the prophet

is that in a wholly distinctive manner his mind is illuminated by God *to write only truth*” [italics added].¹¹ When Nichol speaks of the health message, he asks rhetorically, “How would Mrs. White know to choose from among the varied views of reformers that which was good and discard that which was bad?”¹² His conclusion is that “only a prophet of God could know with certainty whether a particular statement by some writer presented a great truth in wholly accurate form.”¹³

Arthur White quoted a letter from his father, W. C. White, that supports the views of Nichol:

When she has found in the language of another a *correct* representation of the thought presented to her, she has sometimes copied ... feeling she had a perfect right to do this; that it was her privilege to utilize *correct* statements of other writers of the scenes that have been presented to her [italics added].¹⁴

Raymond Cottrell has also felt comfortable with the same view of Ellen:

Content derived from the prophet’s own reservoir of knowledge and experience in spiritual things may, because he is human, be in error. ... In such instances ... the Holy Spirit steps in to safeguard the utterances of the prophet, as a controlling influence to protect him, or her, from misrepresenting God. ... This in-breathing by the Holy Spirit does impart to the prophetic utterances the quality of being *authentic, authoritative, and infallible* insofar as these utterances express the will, the purpose, and the ways of God. It safeguards the prophet’s message from human influences that would distort or pervert it [italics added].¹⁵

More recent statements from those at the White Estate take a different view of this quality of Ellen and her ability to be always accurate in what she said she saw. Robert Olson wrote:

In following Wylie, Mrs. White appears to have made several erroneous historical statements [about Huss in *The Great Controversy*] which are now deemed to be historically inaccurate. ...

I accept the fact that Mrs. White followed Wylie closely — very closely — from *Great Controversy* page 97 all the way to page 110.

It is difficult for me to believe that the Lord gave Mrs. White a vision or a series of visions which, for fourteen pages, coincided in so many details with Wylie.¹⁶

Third: *Ellen is asserted to have had the quality of uniquely conveying the will of God.*

Don McAdams and Francis D. Nichol, able spokesmen for this position, seem to sense the same. In his unpublished manuscript on Huss and Mrs. White, McAdams says:

Ellen White, with the help of the Holy Spirit, created her own original works. ...

Any honest critic must come away from a reading of *Great Controversy* impressed with the power of its message. ...

It is possible to show the creative originality of *Great Controversy*. ...

The Great Controversy has a "whole of feeling which is unique." ...

But she used the well-known facts to lead men to Christ. Wylie, for all his convictions, does not leave the reader feeling the need to repent nor confident that angels will minister to him in his hour of crisis. Ellen White does. With its over-all purpose and its powerful concluding chapters to give meaning to the history, *Great Controversy* cries out to our spirit like no work of history. Ellen White, guided by the Holy Spirit, has created a book, which in its entirety cannot be missed for anything else but a work of unique power.¹⁷

Nichol finds that for him there is the same evidence to convince:

We think that the unprejudiced reader of *The Great Controversy* ... will have no difficulty in concluding that the book gives evidence of a grand design that was not copied from human writings. ... There is a pulsing life in that book that cannot be found in secular or church histories. ... We believe the life that pulses in that book is God breathed — inspired of God. That there should be the human touch of human hands before this miracle of life actually speaks to men, detracts nought from the miracle [italics added].¹⁸

This plank in the platform is one of the most difficult to come to grips with. It is one of the hardest about which to change past thinking, because it has in it the element of "authority"—a word which has never been well defined in Adventist thinking on the matter of Ellen G. White. Adventists profess that they do not test the Bible by Ellen White, but the other way around. Even *Questions on Doctrine* holds to that line.¹⁹ But opposition to *Questions on Doctrine* by the far right supersalesmen of the church started almost as soon as it was released. By now, however, despite the book or its opponents, there has been, and still is, a great deal of hypocritical posturing when the Adventist supersalesman says what he does as to Ellen and her relationship to the Bible. As one writer elucidates:

He [the Adventist] means that he uses the Bible to determine whether Ellen White is a genuine messenger of God. Once he has determined that she is, he gives her the authority to tell him what the Bible is really saying.²⁰

Honest study shows that this concept has been an *evolving concept* for the church. It was not the concept of the church fathers in Ellen's time. But they felt forced to take a stand because of Ellen herself — and that stand has gotten them into the bind in which they find themselves today.²¹ They simply took the extreme fork of the road in early times:

The early Seventh-day Adventists were confronted with the phenomenon of Ellen White. They had to decide whether she was a genuine person or a fraud, whether her work was of God or of the devil. They decided that her ministry was a manifestation of spiritual gifts. But having made that judgment, they were gradually pressed to take an "all-or-nothing" stance on the question. They argued that God and Satan are not in partnership. Either *everything* she wrote was of God or it was of the devil. There was no middle ground. Having decided that her work was of God, the Adventists felt they would offend God if they did not fully accept everything Mrs. White said. And among the faithful this situation has continued until this day.²²

This type of thinking has led to more and more control through guilt and fear by the misuse of Ellen's name and her writings. And that control has often been effective in achieving whatever goals the supersalesmen of the church wanted to achieve. After all, fear can remove that "mountain" just as quick as the proverbial faith can, or quicker. The church always shows a remarkable ability to find new mountains they want to have moved — mostly on the backs of the poor and ignorant, and often on the money of the rich.

There is no indication at all that the pushing and goading of the members of the system, all through the decades of time, has produced a superior people in spiritual matters or in concepts of the New Testament fruits of the spirit — love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, or even temperance.²³ What has been produced is an ecclesiastical system run by supersalesmen of the psychic skilled at covering up facts about themselves and their dealings in the church and at concealing the fallacious methods of their prophet Ellen.

Again, that prince of the church, perhaps more honest than some, said it plainly at the 1980 Glacier View Theological Consultation:

The burning question is not how to provide more controls but how to develop mature Christians. A theology for growth is implicit in the Biblical directive to move beyond milk to solid food. This directive challenges us to restudy our educational systems and our parenting practices. It also challenges us to learn how to relinquish authority and reduce controls.²⁴

But obviously he could not speak for the majority. Today's supersalesmen (like the church fathers before them) know well what their heavenly franchises are selling for, and they are not about to give up their heavenly concessions that have been selling through Ellen's pawnshop for the past century and more.

If the marriage of the church and the people is to survive, those supersalesmen must begin to portion out power to the people. To be a church worthy of any heavenly calling depends on the quality that the communicants can bring to the church. They ought to be people who are free to seek and find the truth for themselves; people who voluntar-

ily and individually respond to God and to Jesus Christ, the bearer of Good News; and people who are willing and able to make their own decisions and act responsibly as Christians.

Ellen is dead, and much of her authority died with her, although the supersalesmen of the church have done a remarkable job of keeping the notice of her demise from the members. Surely it is long past time to examine the facts of the matter.

As early as June 9, 1853, James White warned the church that spiritual gifts might get out of control and become a curse to the church. With the death of James White in 1881, no one in the church was strong enough to keep spiritual gifts within proper bounds. Mrs. White's word became *absolute authority for everything* from great doctrinal questions to such minor matters as whether two meals a day are better than three. And Mrs. White was not disposed to have anyone question her word, as Uriah Smith and others soon found out. She saw her work as one with God's work. To question her was regarded as questioning God Himself. If Smith or Kellogg or anyone else questioned any of her Testimonies, they felt the wrath of the prophet. The legend of her prophetic authority grew, and she not only accepted it but had a significant part in creating it [italics added].²⁵

The growing evidence of her massive and sustained taking of the ideas and language of others without credit will not permit the childish concept of her authority to survive — except primarily in the minds of the supersalesmen, because they themselves lack an adequate foundation in God. If they had been prepared for and faithful to their task of preaching and upholding the Christ of Scripture, the people would not have to face a transition of faith from Ellen to the biblical Christ. That change will be most painful now at this late date — if it can be made at all. There is a vast wasteland to be crossed *from* the system of salvation by works (through Ellen White) *to* the grace and salvation offered — without price of either money or works — through that biblical Christ.

Adventism has stood at the crossroads before. Those poor children of the 1844 beginnings closed the door of mercy for all but themselves. Much evidence now says that, with very little help, Ellen herself shoved the door shut. Since then, that door has never really been opened wide, despite propaganda to that effect spewed out through the church's worldwide organization. The granting of mercy was just transferred to some heavenly courtroom, where believers would be selectively allowed access to Christ through Ellen and her writings.

So again, Adventism stood at the crossroads in 1888. This time, *salvation by works* (through the stressing of law and the writings of Ellen White) versus *salvation by gift* (already given at the Cross by Christ) was the center of conflict. Much has been written on whether the church took the correct fork of the road.²⁶ If the answer was really yes, the Adventist Church itself has taught that the work of the church would

have been done, the world would have been warned, and the saints would have been in glory!²⁷ But again the door was shut. Since then Adventists of all the major Protestant churches, have remained standing outside in the cold all these years. Without Christ and the Gospel of free grace, the people have become victims of the legend of Ellen White.

Now Christ knocks once again at that closed door. The marriage of his church and Christ can be consummated only if that bride will open the door and let Christ in. The church must discontinue the illicit relationship with prophet Ellen and her writings, so as to let Christ become the true house-band of the marriage. There is not a scrap of evidence to indicate that this has been done. But there are mountains of evidence that it *must* be done to correct what is obviously a fallacious relationship.

If the Adventist Church can place Ellen in her proper subordinate role — that is, use her writings as inspired pastoral principles, but *not* divine utterances from the Almighty, not binding all members and all people to Ellen's reshaping of history, and Ellen's unfolding of future events, and Ellen's dictation of day-by-day decisions affecting all phases of lifestyle and existence — only then can this true marriage begin. If, however, that door remains closed to the True Bridegroom, Jesus Christ, then the disaster that stalks Adventism must inevitably overtake it.

The basis of all union, and especially spiritual union, is honesty. This great quality Adventism has failed to foster, either inside or outside the church. Believing as the members do that they, The Chosen, are above most, if not all, human law; being continually convinced by their supersalesmen that they are not mature, responsible, able human beings ready to face the realities or the truth of the future; having spent little time looking inward to see the beam in their own eye (so busily have they been judging the mote in their neighbor's eye) — the Adventist Church is ill-prepared to make the about-face and move toward the assurance of the peace and love of the Lord, Jesus Christ.

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XIV

God, Gold, or Glory

There are many forces that destroy confidence in an idea, a person, or a system. Though those forces may appear in different disciplines, often they are interchangeable in their actions. They may seem remote in operation, but they can be akin in motive.

For example: There is a thin line between greed and prudence in human action. People who operate in religious circles would wish others to believe that their actions in a financial situation, in the name of the church or the gospel, are above question, suspicion, or controversy—simply because these actions carry the badge of the religious system. But often incestuous relationships have a way of developing.

Church employees, in the name of God, create a structure (a) that they hope will be above the scrutiny of those who pay in their money to the system and (b) (because of the provision of separation of church and state) that they think will put them beyond the surveillance of the Internal Revenue Service, honest audit, and proper checks and balances. But administrators and others often do become involved in petty thievery, conflict of interest, and fraud.

Abuses naturally carry over into other areas of church management and activity. Persons without adequate spiritual conviction, or informed Christian motivation, become ordained and gain positions of power within the church structure. Arrogating to themselves large political and administrative powers, these political hacks develop the capacity to destroy all who oppose their will. Once they are in position to make decisions that can and do affect the spiritual, doctrinal, evangelical, and religious welfare of the system they now control, nothing is allowed to stand in their way. Their “kingly powers” under the guise of God eventually are used to destroy the purity of the original faith and church that they seem so ardently to defend.

Changing mores and customs also pose a danger for a conservative system of belief. Having proceeded on the premise that God is the same yesterday, today, and forever, the defenders of such a system cannot accept enlightened change without their concepts of God and truth being threatened. Often they see a devil in every shadow, a dragon in every doorway, and (in the case of the Seventh-day Adventist Church) a Jesuit priest behind every business suit.

People with this penchant to deify the past inevitably rigidify their doctrines, and their system becomes resistant to change. The founding fathers become prophets, the prophets become saints, and the saints become gods with veto power over truth and lifestyle. The average communicant loses touch with reality. And the true believer—in an honest effort within himself to overcome the battle of the flesh and the devil (the spiritual fight of the true gospel)—will dissipate his strength and play semantical games with the words of his prophet, rather than exercise his mind and use his strength of reasoning. Thus the gospel truth is soon made of “none effect.” And thereafter it becomes clear that whatever the message the group had at its beginning, whatever spiritual challenge and vitality it offered at the start, that message and vitality have become impotent or dead.

Most religious systems can survive some minor infractions of their rules, some small deviations from their norms. But when circumstances contrive to make these disruptions both major and concurrent, then disaster of large proportions inevitably waits in the wings.

That is what many Adventists think is now the situation in the Seventh-day Adventist Church.¹ If such is the case, not only is the social, political, and economic flesh of its existence ill, but its spiritual vitality is sapped as well.

Let us refresh our minds on the symbolism of the Four Horsemen of the Apocalypse of the sixth chapter of Revelation to see if there are any parallels for the dismal outlook for Adventism. Each horseman rode a horse of a different color that is associated with the rider's special characteristics, implements of operation, or powers.

The *first* horseman on the *white* horse held a bow, wore a crown, and went forth “to conquer” (gain control). The *second* horseman on the *red* horse carried a sword and went forth “to take peace from the earth” (promote destruction). The *third* horseman on the *black* horse carried balances for measuring out scarce commodities (dearth of what's necessary for vitality). And the *fourth* horseman on the *pale* horse was named Death.

The Rider of the White Horse

In June 1977 Robert H. Pierson, then president of the General Conference of Seventh-day Adventists, received the following letter:

The other day I came across a list of names with yours on it, so thought you might like to have a copy to remind you of the Clan and the big time. It is a list of ministers and leaders who have or had invested personal money with Dr. Donald Davenport.

It certainly makes interesting reading. It also explains a lot of questions some have had about the workings of the church in the past and how and why some men get where they are. It surely lays to rest the promoted idea of a self-sacrificing, self-denying leadership in this movement. In any other field of human endeavor it also might raise special questions of conflict of interest, influence peddling, and even bribery, when the list is compared with another equally interesting list all of the Conferences and Associations that hold notes that amount to millions with the same man, often encouraged and helped by some of the same leaders and clergy.

We have often written about revival and how it is to be brought about by change, and that change will come from reform. It is easy to see why we are [having], and will have, a difficult time in our circumstance in the church expecting or hoping for such a change to take place.

I have often wondered, since seeing the list, what the laymembers of the Church would think of the message and the Clergy, if the list were published in the Review or some other paper. If, as one leader said, it was just a good business deal on a personal level, then most of the laymen would be equally interested in making such a sure investment.

You may keep the list, if you wish. It seems to me to be a sad commentary on our times and our leadership in the Church.²

Pierson's reply and subsequent responses, or lack of them, seemed to indicate a complete lack of sensitivity in financial matters where the church is concerned:

It is understandable that you would be surprised to receive a list giving the personal amounts that various individuals have deposited with Dr. Donald Davenport there in California. In the first place, this is strictly confidential information and the fact that it has become somewhat public property is in itself shocking. I may tell you, however, that this list was compiled August 31, 1971, and with deposits, withdrawals, etc., the list is no longer valid. I appreciated very much that you sent the list to me personally instead of passing it along to others.

Brother Rea, I would prefer to sit down and talk with you rather than to reply by letter, but since it is not likely that there will be opportunity for this, I wish to make a few observations that I hope will be helpful.

I cannot speak for any of the other investors on the list, but I wish to speak for myself. As I go through the names there are a number that I, of course, know well, and I also know that they are generous supporters of the Lord's work, and personally I would not wish to judge their giving by the amount they may have invested with Dr. Davenport. I know some of the persons on the list who have invested money for members of their families in their names.

In the first place, I want to say that as far as I have known, Dr. Davenport's operations for the past many years have always been open and above board, and in every way legitimate. He has helped many workers and members and some church organizations. To my knowledge no board or committee of which I am a member has any money invested with Dr. Davenport. There

can be no conflict of interest here. In fact, I know of only one or two organizations which have money invested with him. If they have according to my information, they have been receiving good interest on their investment and have never lost a penny.

Is there something immoral about putting aside money for retirement or toward a home? According to my information, Ellen White owned several properties. Some of us, Brother Rea, have spent a good share of our ministry in foreign fields. We were separated from our families for years. Our salaries were much less than in the homeland. We lived in mission or rental property. There was no opportunity to build up an equity such as workers here in the homeland are able to do. Was it wrong for us to invest our savings where we would receive good interest until we needed it for retirement? I do not believe it is fair to criticize anyone for doing this.

I make no apologies for having a modest sum invested with Dr. Davenport. I do not have time to invest in stocks and bonds, etc., and spend time watching and worrying about the market. We placed our money where we felt impressed and have gone about our business without worrying about it.

As far as sacrificial giving is concerned, Brother Rea, I don't imagine that any of us gives nearly as much as we should when we consider what the Lord has given for us. But I can write in the REVIEW with clear conscience urging our people to give sacrificially. Mrs. Pierson and I have given from 20 to 35% of our salaries for years in addition to thousands of dollars given to the world field program through my books from which I have foregone royalties that I might have claimed. I also drive a 1972 Chevrolet.

Brother Rea, I was both surprised and disappointed that a pastor in my church would jump to conclusions as you have and write a letter in a questionable spirit without checking some facts with me before judging. But this I shall have to leave between you and the Lord.³

What the letter ignored is the issue of conflict of interest between a man — be he prophet, priest, or pastor — and his responsibility as a custodian of the people's funds. Likewise, Pierson ignored, or failed to see, that the church system he presided over as a high priest was encouraging all (young and old, rich and poor), on a self-denial basis, to contribute most of their substance while alive — and all of it after their death — to speed the "finishing of the work," while in reality they were helping administrators, priests, and doctors (among others) to enrich themselves — all in the name of God.

A change of administration brought no concession or shift in emphasis. With Neal C. Wilson now world president, on August 10, 1979, the four top General Conference officers jointly wrote to union conference presidents and treasurers and the heads and chief financial officers of General Conference institutions:

Investigation and discovery procedures have been initiated by certain people to determine what relationship exists between the Seventh-day Adventist Church organization and Dr. Donald Davenport. Demands have been made that pressure be exerted upon leadership and organizations to withdraw immediately from any involvement that may be discovered. The

General Conference is being asked to make full disclosure and issue a public statement as to what extent the Church is involved by way of investments in the Davenport post office and telephone company projects. As we have carefully looked at this matter, we do not feel this is prudent or necessary at this time.

Up to this time we have not felt to get entangled in this controversy, especially since General Conference funds have never been invested with Dr. Davenport, and furthermore, since the General Conference has consistently urged extreme caution on the part of individuals and institutions in this regard, with carefully worded guidelines to which we agreed.

We do not wish to overreact even at this date; but because our stewardship integrity and leadership ethics are being questioned and in view of the above circumstances and possible future developments, it is felt by the administration of the General Conference and North American Division that the time has come when complete disclosure and visibility should be given of the full relationship between Church organizations, as well as the officers and responsible employees of the different Church entities, and the investments through Dr. Davenport.⁴

Although the letter did take a position of concern and did ask for additional information, no great change in intensity of regard for the ethics of scrupulous separation of *personal* and *corporate* interests was noted.

Not all administrators, however, were insensitive to the matter of conflict of interest. Kenneth H. Emmerson, who would soon retire as treasurer of the Adventist General Conference, had written earlier in 1979 to the president of the Southern California Conference:

I have read with a great deal of interest the correspondence between you and Walter T. Rea, and I have been constrained to write just a few lines to you inasmuch as he mentions me in the second paragraph of his letter to you under date of April 3. I presume he is referring to the correspondence we had as it might concern Dr. Don Davenport.

I am entirely sympathetic with him and his position as concerns Dr. Davenport....

I pointed out that they [an institutional loan prospect] should have no dealings whatsoever — financial or otherwise — with the Doctor. ...

I wanted you to know that I appreciate very much the position of this good pastor, and of course I find myself very much in accord with his thoughts and position.⁵

The revelation of names and activities, in and of itself, was not so startling. But it did leave up in the air, and open to question, the administering of related activities in church positions where leaders could take advantage of the church members' trust or faith, and it did demonstrate the inability of church administrators to separate personal and corporate matters. Likewise, it gave an interesting sideview of the opportunity for carrying over one's judgment from one area of competence to another area of competence. At least one person whose

name appeared on the investor list was a member of PREXAD, the General Conference President's Executive Advisory Committee that would sit in judgment on the religious issues involved in the administrative dealings with Desmond Ford and Walter Rea.⁶

The whole matter was to come to a sorry climax in the *Los Angeles Times* issue of July 24, 1981, when the news of Davenport's filing of a petition for bankruptcy was announced and the estimates of losses to some regional conferences, church officials and employees, and many individual Adventists were made known. A further report on August 9 said:

Worried creditors of Donald J. Davenport, once called the "king of post offices" because of his vast investments in post-office buildings, are uncovering evidence that the creditors say shows Davenport mortgaged properties beyond their worth and offered lenders trust deeds on properties he did not own.

The evidence provides some hints as to why Davenport's once-massive real estate empire is crumbling, and why he had to file last month for protection under the bankruptcy laws.

Moreover, the case is particularly interesting because Davenport drew substantial backing from fellow members of the Seventh-day Adventist church and from some church officials and church-sponsored entities.⁷

The *Long Beach Telegram*, Davenport's hometown paper, was not as kind. Said the August 2, 1981, Sunday edition:

Church critics claimed the estimated \$46 million collapse amounted to an old-fashioned Ponzi pyramid scheme with respected Seventh-day Adventist ministers for salesmen and elderly Adventists and unwitting victims.

In exchange for their participation, ministers were treated to free trips to posh condos in Palm Springs and Hawaii and favorable interest rates on their investments with Davenport.⁸

The primary question in the minds of many who have experienced the system's administrative "art of maneuvering" must remain this: If one cannot trust these spiritual used-car dealers with their decisions about the use of "spiritual" money over which their position has given them control and influence, how can one trust them with their decisions on theological issues and things pertaining to the soul (as in the matter of Ford and Rea)?

A hand in the till is a hand in control — which was what the rider on the white horse set forth to get.

The Rider of the Red Horse

Much has been written about that mountaintop experience in Colorado in the summer of 1980 — long to be remembered as the summer

of discontent. The Sanctuary Review Committee was called to meet at Glacier View Ranch, reportedly to “review” the study prepared (at the request of the General Conference officials) by Desmond Ford, a brilliant Australian Adventist scholar and teacher. Ford had been a controversial figure in the Adventist ministry for years. His friendship with a fellow Australian, Robert D. Brinsmead, whose ideas and writings had upset the administration of the church for a decade or more, seemed to add to the difficulty of reviewing or accepting his theological ideas.

At issue were views Ford had discussed at the invitation of the Adventist Forum in the fall of 1979 at Pacific Union College (Angwin, California). These views differed from the way the church interpreted its pivotal pillar of faith, the 2300 days of the prophecy of Daniel 8:14. The church administrators’ Glacier View puppet show, orchestrated by General Conference President Neal C. Wilson, was the response to Ford.

It should not be surprising that Glacier View would become a charade. With little ability or desire to tackle the financial scandals arising, and with small or no expertise in theology, Wilson did as politicians do typically. He promised everybody everything, delivered little to anyone, and double-crossed most. The sound that arose in great choruses after Glacier View tells the story. In a September 10, 1980, open letter to Wilson, thirty-nine concerned pastors and scholars at Andrews University (seat of the church’s theological seminary) set forth these, among other, concerns:

A “ten-point statement” has been used in condemning Dr. Ford’s ministry both in the *Review* and in recent administrative actions. However, we question its legitimacy for this purpose: (a) It does not represent the consensus of Dr. Ford’s brethren in that it was neither discussed nor voted by the full group at Glacier View. (b) It in fact contradicts the spirit and letter of the consensus statement at certain key points. (c) The authors of the document intended it to clarify communication at the conference and did not know it would be used to jeopardize Dr. Ford’s ministry.

You assured the church in writing (*Review*, July 9) that the Glacier View Conference would not be a trial of Dr. Ford. Evidence indicates, however, that it was primarily a trial, and administrative action was begun there that will apparently deprive him of his credentials.⁹

Another strong note of protest was expressed by Lorenzo H. Grant, associate professor in the division of religion at Southern Missionary College (Tennessee):

I wonder if I am completely misreading the situation when I feel that the work of the scholarly community brought together at Glacier View has been largely misrepresented if not prostituted. The *Review* seems to imply that

the Sanctuary Review Committee *condemned* Dr. Ford’s views. PREXAD’s recent action relative to Ford’s professional status ostensibly rests upon the work and pronouncements at that committee. At least, I feel sure that is how it will be interpreted by our people.¹⁰

For that bit of wisdom, Grant was left to wonder if he might be granted a leave of absence from his position — as were some others who made their views known.

Other Adventist institutions of learning voiced their similar concerns. In general, they expressed the thought that honest discussion had been largely suppressed; and when discussion *had* taken place, it had been misused and misinterpreted to suit the administrators’ own ends. In short, the scholars felt that they had been “had” — as indeed they had.

Having thus far not exhibited any tangible evidence of moral leadership, the General Conference president shrugged off the controversy as a negligible discomfort of office, left the clean-up job to his hatchet men, and gave the impression that the detractors were merely expressing minor discontent over his sideshow. The defrocking remained in force.

Ford himself seemed not to sense the real significance of the role he was playing. Often he gave the impression that he was engaged in an enjoyable fencing contest and could terminate the exercise at will, though obviously he was engaged in a full-scale war. From his “lofty turret” he had come to believe that his contribution to Adventism was “the gospel.” But mainline churches had played the “gospel” theme quite well through the centuries. It was only Adventist communicants, who, long before his day, had rejected that gospel and had substituted in its place Saint Ellen and her writings. Down in his heart he believed that the church and the world would receive his message and that scholars would flock to his side. The scholarly help he had counted on stayed more or less to the side. Having not had previous experience in such financial matters, he had never had to test the weight of that weekly paycheck on the scale against the weight of his theology. But when the financial considerations were put on that scale, as they always must be, they were heavy.

From the *Review*, *Ministry*, and other major Adventist propaganda organs, it was obvious that at least Adventist officialdom was not about to open the door where Ford and his Christ were knocking.¹¹ Why should they? They had Ellen (who had helped to close that door in 1844); their birthright was an insider’s position; and they were not going to admit, after one hundred thirty-some years, that their heavenly franchise was in any way jeopardized.

And so the Adventist-controlled press, always misreading the signs

of the times, continued to whip out volumes of material on theological issues that few readers cared about, understood, or needed.

The hordes of Adventists who flocked to hear Ford gave little lasting heed to his gospel story or the fine nuances of his theological ideas. They sensed only that now he was one of them in opposition to the system that had oppressed them. He had become primarily a symbol of discontent and “rebellion” against administrative abuse and arrogance.

Ford’s colleagues rallied around him, symbolically, at a distance. Now that he was out of the system, he represented the academic freedom that had been lost to them. And they were left with a sense of having been bought and paid for by the church — but without freedom of mind or conviction, without right of fair hearing, and without any sign on the horizon to foretell change or happy future.

All in all, it might be said that the church had gotten into the 1980s with a sizeable number of bodies strewn across the theological landscape — counting all those who were defrocked, unseated, dismissed from seminary studies, summarily reassigned, given leave, or by whatever means (voluntarily or involuntarily) separated from the church unpeacefully.

Could such promotion of destruction of service and such cause for disenchantment indicate that the horseman mounted on the red horse had ridden through the camp?

The Rider of the Black Horse

If Ford’s studies were disturbing, Rea’s research was downright frightening.¹² Word of it sent administrators racing to the computers with sweaty palms.

Ford had been trying to reconstruct the *past* on a more solid basis. His *sola Scriptura* was an honest attempt to get the church back to its original position, the Bible and the Bible only. Although it sounded dangerous to the cultist (who is already receiving intermediary instruction through a prophet), such a concept always has had a built-in safeguard. Every system has been inventive enough (and perhaps wise enough) to create and foster its own supersalesmen who know the vocabulary of the system. Thus, the true believer is being sold the interpretation of the truth of Scripture through the supersalesmen of his system. What the communicant is really taught is a substitution of faith in his teacher (or instructor, or supersalesman, or divine) rather than faith in the foundation of all belief, the Holy Scriptures.¹³

Rea, on the other hand, was a guerilla fighter. He seemed to be aiming for the jugular. His studies were meant to tip the scales against the authority of Ellen and her writings — which as a consequence

would bypass the authority of the supersalesmen of the system and would leave every man his own priest before God. Such an idea — if it ever really caught on — would be not only frightening but downright horrifying to a system based on the interpretation of truth by a prophet.

Look at the confusion that would result if every member started studying and interpreting the Bible himself. One might come up with a truth unacceptable to a system run by administrators. What if he should decide it was not necessary to buy the indulgences being sold by the supersalesmen? That is: (a) if he didn’t reach his “Ingathering goal” (public solicitation of money), he might lose some brownie points with God; (b) if he didn’t study his Sabbath School lesson every day, he wouldn’t get any gold stars in the books of heaven; (c) if his kids went to public school, they would be lost to heaven; (d) if he decided it wasn’t necessary to pay tithes and offerings to the church system alone, or to leave all his possessions to the church as he is dragged kicking and screaming from this world, he would lose out on having the financial scales tipped in his favor; (e) if he decided he would not buy the vegetarian phony baloney sold by the church, then his life-span would not be extended. And so on.

The system has not mustered an iota of evidence that following all the do’s and don’t’s of Ellen and her writings has produced a spiritually superior people. The church has attempted to demonstrate that one may live longer on this earth by following certain health customs and practices. But there is abundant evidence to prove that the longer they live the meaner they may get and the harder they may be to get along with — just like everybody else.

Regardless of new evidence or lack of evidence, intelligent and reasonable people do not go along with Ellen (a) that a woman is more spiritual if she doesn’t wear a wedding ring; (b) that the General Conference of Seventh-day Adventists in session is the “highest authority” of God on earth; (c) that in the matter of sex play by happily married couples (it having been pronounced a concession to the “animal” nature, and perhaps a cause of disease), less is better; (d) that butter, eggs, and milk should be strictly kept away from children, because of the effects on the lower passions and the spiritual life; (e) that wigs might produce insanity; (f) that flesh food has a tendency to animalize the nature and to rob man of the sympathy he should feel for everyone.

Both Ford and Rea (in their separate ways) were struggling for the same goal that others before them had longed for — the freedom of each individual to receive his own interpretation from the final authority of all spiritual truth, the Scriptures alone. This freedom can be

attained only by going directly to God through the gift of the Holy Spirit. It was the authority of the system that was being challenged — the authority of the divines of that system to interpret truth *in their own way* for everyone else. And it was the authority of Ellen G. White herself that their studies declined to accept as the last word, with virtual veto power over the human mind. No man who had stood up with that challenge had ever survived a position in the Adventist Church.¹⁴

And Adventist communicants, who now had reason to believe that their pocketbooks as well as their faith in doctrine were being compromised, were now becoming interested and were beginning to ask questions. They hungered for a salvation that was already assured at Calvary. They were reaching for a forgiveness that came without bribe and a peace that need not be bought or sold in some “Book and Bible House” or some type of campaign.

It wasn't the Adventist lifestyle that the people wanted to overthrow. They wanted the moneychangers who had corrupted the system put out of the temple. It was the supersalesmen who had oversold their wares in the name of God they were rejecting. It was the twisting and turning of the Adventist prophet, Ellen Gould Harmon White — used by the supersalesmen to attempt to plug every hole, to shore up every truth, to drive home every argument — that the people were rejecting. It was not the truth of the Gospel that the people would forsake.

Withholding nourishment starves the body. Likewise, denying a person freedom and incentive to think for himself is equally a form of deprivation. When that element essential for vitality is lacking, the rider of the black horse has done his work.

The Rider of the Pale Horse

There has been death in the Adventist pot for a long time.¹⁵ The 1844 Millerite movement did not produce the Second Coming, nor did the members that stayed with that disappointment “finish the work.” Each new crisis brought more promises — hence more disappointments, more isolation, and more extremes. The children that never should have been born, according to Ellen, grew up and had children (and great grandchildren) of their own during “this generation”¹⁶ for which every revised interpretation came to naught.

The continual increase of financial outlay necessary to patronize the educational system of the church has forced church families to re-evaluate their financial priorities. Many young men and women of the church now are educated partly or totally outside the system — and consequently have access to minds, materials, methods, and ideas not available in or acceptable to the church or its “bought” educators. This was one of the fears Arthur White expressed in his in-house comments

as to the proposed study of Ellen White's *The Desire of Ages*:

Keep in mind that the training in the universities to accept and believe only that which can be proved to the satisfaction of the researcher can easily lead to a skeptical approach which does not take into account that there may be disturbing features in inspired writings, resulting in the need of faith as made clear by Ellen White as she discussed investigations of the Bible and her writings.¹⁷

If participated in by Andrews University — are the scholars trained in methods of research by universities known to have demolished faith in the Bible and its dependability of Biblical accounts, capable of passing proper judgment in areas where absolute honesty in the acceptance of records and faith based on evidence are important factors? In making decisions when multiple choices are before the researcher, will faith in Ellen White's inspiration fail?¹⁸

It is easy to see that Arthur White did not feel secure even with the “higher education” being dispensed at Andrews University, the church's citadel of seminarian learning. The tone and substance of his pages indicate that Grandmother Ellen was number one on his list, and all other considerations or concerns were secondary in his concepts of education and truth. He had come to test truth entirely by her, and to him she was *all truth* — first, last, and always.

The medical work of the church (the “right arm of the message”) was also in trouble. Forced by great change — by new customs, regulations, personnel problems; by what was thought to be a decline in spiritual emphasis; by strides made in medical science knowledge; and by the pace of modern life itself — the medical centers, hospitals, rest homes, and other health facilities, for all practical purpose and to a large degree, have withdrawn structurally, if not philosophically, from the tender loving care of the watchful surveillance of the church's clergy. The clergy had still controlled the boards and made the decisions, in the name of God, for all the medical entities, until forced by state and federal regulations to change some practices and allow more local professional and nonclerical talent to be involved in control.

Adventism's evangelistic program also showed signs of aging. There was little evidence that their radio and television public ministry could compete successfully with the magnetic personalities flooding the market.

Surveys that were acceptable to the church gave ample statistics showing that Adventism suffered from an identity crisis — people often confusing Adventists with Mormons, Jehovah's Witnesses, and the like.

Other studies showed that an alarming apathy had settled on the members, with defections growing at a disturbing rate. Only by lowering their standards, increasing their propaganda, appealing to the

lower social and economic groups, and inflating membership lists were they able to present face-saving growth figures in North America. Perhaps only another world war or some other major crisis could turn the whole thing around.

But perhaps the most unsettling sign of degeneration in the Adventist movement is the inability to accept change and the real world as it exists. To them, “future shock”¹⁹ is real and they cannot accept it. The Glacier View and Glendale meetings brought forth all the hysteria, paranoia, and extremism the church had hidden for over one hundred thirty years. Not since the 1844 movement had they felt more threatened, more naked and alone before the world. The October 23, 1980, *Los Angeles Times* article on Ellen White and her copy work was like replaying an old record. It was the Adventists against the world, just as Ellen said it would be. Even in church families a line was drawn between the good guys and the bad guys, the saints and the sinners. The concept of the judgment was brought down from the courts above and given form and salvation for all to see.

The scenes administrators had envisioned in their reading of *The Great Controversy* were replayed in the local churches, and conferences, and institutions of learning. Circuit riders from the Washington, D.C., headquarters rounded up theology students, both in and out of the church’s system, and told them to shape up or ship out. Teachers in the church’s colleges, secondary, and even elementary schools were hauled before functionaries and told to sign the Mau Mau pledge of allegiance. Ministers were told to tape the acceptable clichés and send them to their superior divines. Some were even fired for not knowing the proper nomenclature. Members became alarmed. Officialdom wrote in the propaganda organs to tell the members that these were troublous times, but the good and the saved would all go through like Ellen said.

This was the time of the Omega that Ellen White alluded to, it was said. Whatever the exact interpretation of that is or whether its authenticity is biblically based was not important. A booklet affirming it, was sent free to English-speaking Adventist ministers.

It didn’t seem to occur to the brethren in PREXAD that what they were listening to was the mourners grieving for Ellen. She had died in 1915. And now it was her authority over the members of the cult that was dying. The leaders had lost control, for all time, of the lives of their members. It was a fascinating parallel to the times of the past. Ellen had written about it in *The Desire of Ages*. But if the brethren were reading it, they were not applying it to themselves. According to Ellen White, Satan was the one who urged the council of Caiaphas to put Christ to death on the basis of the grievances they had suffered from Christ, which he recounted:

How little He had honored their righteousness. He presented a righteousness far greater, which all who would be children of God must possess. Taking no notice of their forms and ceremonies, He had encouraged sinners to go directly to God as a merciful Father, and make known their wants. Thus, in their opinion, He had set aside the priesthood. He had refused to acknowledge the theology of the rabbinical schools. He had exposed the evil practices of the priests, and had irreparably hurt their influence. He had injured the effect of their maxims and traditions, declaring that though they strictly enforced the ritual law, they made void the law of God.²⁰

No one today had ever gone as far as Ellen seemed to say Christ had gone in rejecting the acceptable structure of His time. But her insight placed the blame on those ancient leaders’ fear of losing their authority.

The supersalesmen of the church of today have likewise poisoned their own prophet. In their lurch to obtain liberty for themselves and license for their friends, they have lynched the very lady they profess to adore. By their neglect of personal instruction — given, they have claimed, by inspiration and the Holy Spirit — they have set a sad example of wasting all the principles for the people that Ellen had given.

The fourth horseman on the pale horse was the last to ride out. According to the Revelator, his name was Death.

References and Notes

1. The articles published in *Spectrum*, the quarterly journal of the Association of Adventist Forums, from 1978 to 1981, bear out this observation about the condition of the Seventh-day Adventist Church.
2. Walter T. Rea to Robert H. Pierson, 14 June 1977.
3. Robert H. Pierson to Walter T. Rea, 23 June 1977.
4. Neal C. Wilson, Charles E. Bradford, Kenneth H. Emmerson, and Martin E. Kemmerer to union conference presidents and treasurers, General Conference institution heads and chief financial officers, 10 August 1979. Facsimile copy in *SDA Press Release* (Collegedale, TN: Adventist Layman Council, n.d. [ca. January 1981]), p. 4.
5. Kenneth H. Emmerson to Harold L. Calkins, 10 April 1979, *SDA Press Release*, p. 4.
6. Representing PREXAD 1980, Charles E. Bradford, Kenneth H. Emmerson, W. Duncan Eva, Clyde O. Franz, A. Edwin Gibb, Willis J. Hackett, Richard

Hammill, C. D. Henri, Martin E. Kemmerer, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick.

7. Doris A. Byron and John Dart, "Creditors Learning Why Davenport Empire Fell," *Los Angeles Times*, 10 August 1981, business section, p. 1.

8. Doreen Carvajal, "Seventh-day Adventist's Empire Collapses on Church," *Long Beach Press-Telegram*, 2 August 1981.

9. [Andrews University] Concerned Pastors and Scholars, "An Open Letter to President Wilson from Concerned Pastors and Scholars at Andrews University Seminary and Graduate School," 10 September 1980.

10. Lorenzo H. Grant to Fritz Guy, 8 September 1980.

11. Denominational publications during 1980 and 1981 were widely judged to have failed to present Desmond Ford's point of view and to have "pre-judged" the work he was preparing by publishing an overabundance of material stressing the "historic position" of officialdom.

12. Glendale Committee, "Ellen G. White and Her Sources," tapes of the January 28-29, 1980, session. More than an hour was spent deciding what words to use to inform "the people."

13. Desmond Ford, *Daniel 8:14, The Day of Atonement, and the Investigative Judgment* (Casselberry, FL: Euangelion Press, 1980).

14. Earl W. Amundson, "Authority and Conflict — Consensus and Unity," photocopied (Paper presented at Theological Consultation, Glacier View Ranch, Ward, CO, 15-20 August 1980). This paper by Amundson, president of the Atlantic Union Conference of Adventists, was presented as a response to Willis J. Hackett's call for adoption of a creed. On page 16 Amundson said: "It is a historical fact that most of the bright lights that have left our church have left because of the authority assigned to the writings of Ellen White."

15. Second Kings 4:38-41. The story of Elisha at Gilgal and the pottage.

16. Matthew 24. In this chapter Christ foretold the destruction of the temple, the calamities that would come, and the signs of his coming to judgment. Verse 34: This generation shall not pass, till all these things be fulfilled.

17. Arthur L. White, [Confidential] "Comments on the Proposed Study of *Desire of Ages*," photocopied (Washington: EGW Estate, 30 November 1978), p. 3.

18. *Ibid.*, p. 5.

19. Alvin Toffler, *Future Shock* (Westminster, MD: Random House, 1970).

20. Ellen G. White, *The Desire of Ages* (Mountain View: PPPA, 1898), pp. 540-41.

Epilogue

The story of Christ does not end on the Cross. It goes right on to the Resurrection and the new life. It gives meaning for our present daily lives and for new hope beyond the tomb. To the individual and to the institution alike, it is the Good News — not for the future alone, but for the here and now.

If God had a plan for Ellen White's life, it was the same plan that he has for us all — that during our existence we ourselves might be vessels of the Gospel and experience new beginning in Jesus Christ, and that we might be instruments to others. This was Ellen White's true inspiration and revelation from God.

It is a fascinating story that the Adventist Church gained its start and its emphasis from the belief in the Second Coming brought with its proponents from the Millerite movement. But Adventism likewise died with that same doctrine. Without the culmination of the Advent they had predicted, they turned inward on themselves and concentrated on proving themselves right. Instead of putting foremost a new birth of spiritual awareness for their present daily living, they put Ellen White in front as a veil between themselves and God, between themselves and a renewing spiritual experience.

Between the Old Testament times and the New Testament times stood the Cross. The veil that hid that Cross from the eyes and hearts of the Jewish nation was their system of sacrifices, exactions, and works. Their system kept them with their backs bent and their heads down, so that they couldn't look up to God through his Son. Their system's laws, regulations, theories, and maxims had enslaved body, mind, and soul. Their leaders were more important than the truth of the Gospel of Christ. While the priests of the system clung to their father Abraham,

they denied the people access to the true Father of Mankind. A system comes to its stage of obsolescence when it interposes a veil of salvation by works, through some intermediary between needy man and a waiting God. That veil cuts them off from direct communication.

Thus it was to become with the Adventist Church also. Christ did not come in 1844. But the group expecting him could not bring itself to confession of error, the beginning of all beginnings. Mistakes were called "miscalculations." Extremism was labeled zeal. The writings of Ellen White became "the word of God." Thus Ellen became the veil that hid Christ from the people. Had the administrators, the divines, the supersalesmen of their system, gone beyond their own created veil, Ellen G. White, they might surely have found the Christ they professed to be looking for.

It was not belief in the historical *objective* Christ (who did not come in 1844) that was to destroy their effectiveness. It was nonacceptance of the *subjective* Christ in the manner of living that they squandered. The irony of the advent movement seems to be that in using Ellen White to realign history and give vivid imagination to the future, the leaders killed, for most of their members, the Christ of the present.

In times past, God had rent the veil of the old service and abolished the whole system of sacrifices. That rent was soon repaired by the priests so that they could continue their control of the people they represented. The smoke of their sacrifices continued to rise slowly and forlornly toward heaven. According to one writer:

It rose in vain. And still the high priest entered the holiest once each year and sprinkled the blood on the mercy-seat. Yet that blood appealed to God in vain. For already "Christ our Passover is sacrificed for us" (1 Cor. 5:7). At last God, in righteous anger, blotted out the whole mocking system, at the destruction of Jerusalem by Titus, when the temple was burned, and the Jewish sacrifices were for ever abandoned."¹

One can hope that the administrators and supersalesmen of the Seventh-day Adventist system will yet learn a lesson from the past — that they will be willing to join the people in going beyond their veil of Ellen G. White. If they have the courage to do this, they may yet find that Christ who eluded the Millerites and whose delay so tantalized the early advent believers. But to do this, they should come to realize that —

The purpose and one outstanding aim of Satan is to defeat the plan and purpose of God in the salvation of men. He is thoroughly acquainted with the fact that the only remedy for sin is the atoning work of Christ, and he is aware of the fact that regardless of how beautiful a religious system might be, it is absolutely of no avail as a saving power if the atoning work of Christ

is eliminated from its teaching. Therefore his plan in deluding people is to present to them religions that will acknowledge God, exhort man to be good, kind, and sweet, and couple with those beliefs ceremonies which will appeal to the imagination, but which will avail nothing because of their neglect and absence in recognizing Jesus Christ, the Saviour, and his redemptive work on Calvary.²

Ellen White herself put no faith in a moral religion consisting of rules and regulations, condescensions, and adjustments to customs. In her anthology *Christ's Object Lessons* she said:

Many who call themselves Christians are mere human moralists. They have refused the gift which alone could enable them to honor Christ by representing Him to the world....³

This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. "All our righteousnesses are as filthy rags." Isa. 64:6⁴

How strange it is that the Adventist prophet, Ellen Gould White, would agree with the apostle Paul —

Ye are our epistle written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart —⁵

but yet become the very instrument that the church has used to make a mockery of Paul's words.

If in truth that church can turn from cultism (centering authority on Ellen White) and if all, members and leaders alike, can make Christ central, the Son of God their leader, a radical shift of emphasis can take place. Then Christ might be seen adequately in the lives and teachings of Adventists.

If not, then Adventism will have given a negative answer to William Irvine's question posed some sixty years ago:

All the vestments and trappings of ceremonialism, all that panders to a sensual religion, these all are man-made obstacles which tend to distract the worshipper, and detract from the One worshipped, and so to hinder that free and spiritual communion of the humblest believer with God Himself to which we are here invited by the Spirit. Ought we not "to obey God rather than man?" (Acts 5:29)"⁶

References and Notes

1. William C. Irvine, comp., *Heresies Exposed* (Neptune, NJ: Loizeaux Brothers, 1917), Preface.
2. Ibid., Introduction, pp. 5-6.
3. Ellen G. White, *Christ's Object Lessons* (Washington: RHPA, 1900), p. 315.
4. Ibid., p. 311.
5. 2 Corinthians 3:2-3.
6. Irvine, *Heresies Exposed*, Introduction, p. 8.

Introduction to the Appendices

A study guide with additional thoughts on the following exhibits

There are at least three lists circulating in Adventism that purport to be accurate concerning the books that were available for Mrs. White's use. The comparisons used here and throughout this book are only a fraction of the use of some of those books. While it is possible that some of the books on those lists were not used by Ellen White, it also can be shown that she used material not mentioned on any list available so far.

The comparisons show several things.

a. She was not original and was a creature of her time, using others' material to explain herself in every area and every book that bears her name.

b. The early copying was very crude and unpolished and often word for word, while the later copying was often very sophisticated, showing that more able help was obtained in later years, and even after her death, to do the work of selecting.

c. Most if not all of the "beautiful" statements that were supposed to be original with Ellen White, now are known to have come from others.

d. It was not Ellen White that changed in her ability to write as the years advanced. The crude copying of the early Ellen White still remained detectable in her advanced years. This becomes evident when one is able to compare from her own handwriting what is known to have been her own efforts in her later years and separate these efforts from those who were doing much of her work for her.

e. It is sometimes difficult to show the remarkable similarities by only comparing a few sentences or even a few pages. It is strongly urged that if there is sufficient interest, further work be done on a broader scale by using original sources and making additional comparisons on a chapter by chapter basis.

Appendix Chapter 5 Exhibit

Patriarchs and Prophets

E G. White 1890

[147] In a vision of the night he was directed to repair to the land of Moriah, and there offer up his son as a burnt offering upon a mountain that should be shown him.

At the time of receiving this command, Abraham had reached the age of a hundred and twenty years. He was regarded as an old man, even in his generation. In his earlier years he had been strong to endure hardship and to brave danger, but now the ardor of his youth had passed away. One in the vigor of manhood may with courage meet difficulties and afflictions that would cause his heart to fail later in life, when his feet are faltering toward the grave. But God had reserved His last, most trying test for Abraham until the burden of years was heavy upon him, and he longed for rest from anxiety and toil. The Patriarch was dwelling at Beersheba, surrounded by prosperity and honor. He was very rich, and was honored as a mighty prince by the rulers of the land. Thousands of sheep and cattle covered the plains that spread beyond his encampment. On every side were the tents of his

Night Scenes in the Bible

Daniel March 1868-1870

[45] Abraham was an hundred and twenty years old when he received the strange and startling command to offer his only and beloved son Isaac for a burnt offering, upon an unknown mountain in the land of Moriah. The message came to him in a vision of the night....

He already passed for an aged man, even upon the longer average of human life in his time. His heart had lost much of the fervid and hopeful feeling of youth. It was no longer easy for him to bend before the storm of affliction, and rise....

It is easy to face the storm while the heart is fresh and full of hope.... But it is very hard for an old man to find that the sorest trial is reserved for the last, when the burden of age is heavy upon his shoulders and the fire of youth is dim....

[46] But how he needed repose. His quiet home in Beersheba had been sought as a place of rest.... There he had gathered... a great household, even hundreds of servants and herdsmen, and thousands of camels, and sheep, and goats, and

Patriarchs & Prophets (cont'd)

retainers, the home of hundreds of faithful servants. The son of promise had grown up to manhood by his side. Heaven seemed to have crowned with its blessing a life of sacrifice....

[148] In the obedience of faith, Abraham had forsaken his native country... and the home of his kindred.... He had waited long for the birth of the promised heir. At the command of God he had sent away his son Ishmael. And now... a trial greater than all others was before him.

The command was expressed in words that must have wrung with anguish that father's heart: "Take now thy son, thine only son Isaac, whom thou lovest... and offer him there for a burnt offering."... The loss of such a son by accident or disease would have been heart rending to the fond father; it would have bowed down his whitened head with grief; but he was commanded to shed the blood of that son with his own hand....

Satan was at hand to suggest that he must be deceived.... Going outside his tent, Abraham looked up to the calm brightness of the unclouded heavens, and recalled the promise made nearly fifty years before, that his seed should be innumerable as the stars. If this promise was to be fulfilled through Isaac, how could he be put to death? Abraham was tempted to believe that he might be under a delusion. In his doubt and anguish he bowed upon the earth and prayed, as he had never prayed before, for some confirmation of the command if he must perform this terrible duty. He remembered the angels sent to reveal to him God's purpose... and he went to the place where he had several times met heavenly messengers, hoping to meet them again, and receive some further direction; but none came to his relief....

Night Scenes in the Bible (cont'd.)

cattle.... There Abraham... was already greatest among all the men of the East. And there was fulfilled unto him the Divine promise in the gift of Isaac....

[47] He had left father and mother, kindred and country, at the Divine command. He had lived a pilgrim and a stranger in a land not his own. He had clung to the Divine promise, when, to all human judgment its fulfillment seemed a contradiction and an impossibility. He had born all the bitterness of a father's grief in sending forth Ishmael to wander in the wilderness. And after all these trials... could there be in store yet another and greater to wring his aged heart when he was least able to bear it? ...

And the terms in which the terrible command is expressed seem as if they were intentionally chosen to harrow up his soul. Every word is a dagger to pierce the father's heart.... Take now, thy son, thine only son, Isaac whom thou lovest, and offer him for a burnt-offering. It would have been enough to break an old man's heart to lose such a son by the ordinary course of sickness and death.... But how could a father shed the life-blood of that son? ...

[48] How much more must the loss... bring down the gray hairs of age with sorrow to the grave....

[49] Then, again, the seeming contradiction between this new command, and all the instructions and promises which had already been given... must have added perplexity to his mind and agony to his heart. The voice... must have seemed... as if some tempting and tormenting demon had assumed to speak in the name of the Lord.... As he passes... to the outer apartment of the tent, and

Patriarchs & Prophets (cont'd) Night Scenes in the Bible (cont'd.)

[148] Returning to his tent, he went to the place where Isaac lay sleeping the deep, untroubled sleep of youth and innocence. For a moment the father looked upon the dear face of his son. ... He went to the side of Sarah. ... Should he awaken her, that she might once more embrace her child? Should he tell her of God's requirement? He longed to unburden his heart to her, and share with her this terrible responsibility; but he was restrained by the fear that ... the mother's love might refuse the sacrifice.

looks upon the calm face of his sleeping son ... he feels ... as if the blood ... were already upon his hands.

[50] He steps ... into the open air and looks up. ... Above him the clear blue dome of Arabian skies is all ablaze with ... stars. ... He remembers that the Divine voice ... fifty years before, had once said to him, "Look now toward heaven and tell the stars, if thou be able to number them; so shall thy seed be." ...

[51] He walks beneath ... the oaks, where he had many times met angels face to face. He listens and strains his eye ... if peradventure he may descry some celestial messenger coming. ... He bows at the foot of the altar ... in an agony of prayer for more light. ...

[151] Abraham at last summoned his son. ... The preparations for the journey were quickly completed. The wood was made ready and put upon the ass, and with two menservants they set forth.

Side by side the father and the son journeyed in silence. The patriarch, pondering his heavy secret, had no heart for words. His thoughts were of the proud, fond mother, and the day when he should return to her alone. ...

[52] So Abraham goes ... where his servants sleep. Of the hundreds ... he selects two. They prepare the wood for the sacrifice and lay it upon the beast of burden, and the aged father ... calls his son. ... But shall not the son be permitted to take leave of his mother? ...

[53] And yet, shall not the fond old mother be told ...? Must that son ... die a bloody death, and by the father's own hand, and she not be consulted ...? Shall she be denied ... one parting word? If the sacrifice must be made, may she not share with the father ...?

That day — the longest that Abraham had ever experienced — dragged slowly to its close. While his son and the young men were sleeping, he spent the night in prayer, still hoping that some heavenly messenger might come to say that the trial was enough. ... But no relief came to his tortured soul. Another long day,

[54] The very solitude of the first day's journey must have been oppressive. ...

[55] Abraham must have felt relieved when night came ... and Isaac and the young men slept. Then the agonizing father ... could withdraw ... and pour out the sorrows. ... All night

Patriarchs & Prophets (cont'd) Night Scenes in the Bible (cont'd.)

another night of humiliation and prayer. ... As they were about to begin the journey of the third day, the patriarch ... saw the promised sign ... over Mount Moriah, and he knew the voice which had spoken to him was from heaven.

long he waits, if peradventure that voice ... will speak again and tell him that his faith has been sufficiently tried. ... But no such message comes. ...

[56] But the morning ... brings him the summons to renew his journey. ... But no angels appear to hear his petition. ...

Another day passes ...; and when night comes on, Abraham lies down ... longing to hear the Divine voice ... say, "It is enough." ... But ... the morning of the third day begins to break, and no such message comes. ...

[58] Soon the mysterious sign ... appears. ... Now it is settled beyond all question ... the command was Divine. ...

[152] He bade his servants remain behind. ... The wood was laid upon Isaac, the one to be offered, the father took the knife and the fire, and together they ascended toward the mountain summit. ...

At the appointed place they built the altar and laid the wood upon it. ... Isaac ... could have escaped his doom, had he chosen to do so; the grief-stricken old man, exhausted with the struggle of these three terrible days, could not have opposed the will of the vigorous youth. But Isaac ... yielded a willing submission. ... He tenderly seeks to lighten the father's grief, and encourages his nerveless hands to bind the cords that confine him to the altar.

The father lifts the knife to slay his son, when suddenly his arm is stayed. An angel of God calls ... "Lay not thine hand upon the lad, ... for now I know thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." ...

He lays the wood for the offering upon the one that must be burned ... he takes the fire and the knife, and goes silently up the steep alone with his son. ... The altar is built by the hands of both; the wood is placed in order. ... Isaac himself must be slain. ... It must be with his own consent. ... For he is a full-grown man, twenty-five years of age, and he can easily resist or escape the hand of his father, who has a hundred or more years. ...

[59] But we do know ... that Isaac ... submitted to the sacrifice. He consented to be bound. ...

Isaac, with fortitude equal to his father's faith, bids him strike. But now ... the voice from heaven comes. ... The delivering angel ... cries aloud, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

[60] And this great act of faith, which made Abraham the father of the faithful, shines forth like the sun amid the darkness of far-distant times. ...

Patriarchs & Prophets (cont'd) Night Scenes in the Bible (cont'd.)

[153] Abraham's great act of faith stands like a pillar of light, illuminating the pathway of God's servants in all succeeding ages.

[154] The agony which he endured during the dark days of that fearful trial was permitted that he might understand from his own experience something of the greatness of the sacrifice made by the infinite God for man's redemption. No other test could have caused Abraham such torture of soul as did the offering of his son. God gave His Son to a death of agony and shame. The angels who witnessed the humiliation and soul anguish of the Son of God were not permitted to interpose, as in the case of Isaac. There was no voice to cry, "It is enough." ... What stronger proof can be given of the infinite compassion and love of God?

[156] Fairest among the cities of the Jordan Valley was Sodom, set in a plain which was "as the garden of the Lord" in its fertility and beauty. Here the luxuriant vegetation of the tropics flourished. Here was the home of the palm tree, the olive, and the vine; and flowers shed their fragrance throughout the year. Rich harvests clothed the fields, and flocks and herds covered the encircling hills. Art and commerce contributed to enrich the proud city of the plain. The treasures of the East adorned her palaces, and the caravans of the desert brought their stores of precious things to supply her marts of trade. With little thought of labor, every want of life could be supplied, and the whole year seemed one round of

[61] All the sorrows that wrung the heart of Abraham during the three days of his dark and deadful trial were imposed on him to help us understand how real, how deep, how unutterable was the self-denial of the infinite God in giving His own Son to death for our salvation. No trial, no mental torture could possibly have been greater to Abraham than that which he bore in obeying the command to sacrifice his son. God actually surrendered His well-beloved Son to the slow and dreadful agony of crucifixion. No voice from heaven commanded to stay the sacrifice. ... Legions of angels were in waiting, but they were not permitted to interpose. ... Surely the Infinite One Himself can give us no greater proof that He sincerely desires our salvation.... And ... His love to us is infinite.

[28] A fair city lies upon the border of a plain that looks like a garden in beauty and fertility....

[29] Theirs is the land of the olive and the vine. The flowers blossom through all the year....

The plains surrounding the city are like the garden of the Lord in fertility. The most indolent culture secures an abundance for the supply of every want. The distant hills are covered with flocks. The merchants of the East bring their treasures from afar. The camels and dromedaries of the desert lay down their burdens at her gates. And the fair city in the vale of Siddim revels in the profusion of everything that nature and art can produce. The chief men display the lux-

Patriarchs & Prophets (cont'd) Night Scenes in the Bible (cont'd.)

festivity.

The profusion reigning everywhere gave birth to luxury and pride. Idleness and riches make the heart hard that has never been oppressed by want or burdened by sorrow. The love of pleasure was fostered by wealth and leisure, and the people gave themselves up to sensual indulgence....

[157] And now the last night of Sodom was approaching. Already the clouds of vengeance cast their shadows over the devoted city....

[158] In the twilight two strangers drew near to the city gate. ... Had he [Lot] not cultivated a spirit of courtesy, he might have been left to perish with the rest of Sodom. Many a household, in closing its doors against a stranger, has shut out God's messenger, who would have brought blessing and hope and peace.

Every act of life, however small, has its bearing for good or for evil. Faithfulness or neglect in what are apparently the smallest duties may open the door for life's richest blessings or its greatest calamities. It is little things that test the character....

[159] That last night was marked by no greater sins than many others before it; but mercy, so long slighted, had at last ceased its pleading. The inhabitants of Sodom had passed the limits of divine forbearance — "the hidden boundary between God's patience and his wrath." ...

[162] "The sun was risen upon the earth when Lot entered into Zoar." The bright rays of the morning

ury and the pride of princes. The common people make a holiday of the whole year. ... Idleness and riches stimulate the appetite for pleasure, and they go to every excess in indulgence. They have everything that the sensual can desire, and their only study is to find new ways of gratifying the coarsest and basest passion....

[28] And yet the last night is casting its shadows upon the walls and battlements of the doomed city....

[31] Two strangers are seen approaching the city. ... We must give earnest heed and keep ourselves upon the watch, or the angels of blessing and of deliverance will come and pass by us unawares, and we shall not receive their help.

There was but one man at the gate of Sodom sufficiently attentive to notice the strangers and invite them to his own house. ... Fidelity in the most common and homely duties of life opens the door of the house for the greatest of heaven's blessings. ... The discharge of duties that are fully known and easily understood is the first qualification for the comprehension of the deepest and most awful mysteries of our being and destiny....

[33] The men of Sodom ... were no more riotous or dissolute on the last night than they had been many nights before. But there is a point beyond which the Divine forbearance cannot go. ... "The hidden boundary between God's patience and his wrath." ...

[37] The sun is already risen upon the earth, and the bright morning promises a beautiful day. The early

Patriarchs & Prophets (cont'd) Night Scenes in the Bible (cont'd.)

seemed to speak only prosperity and peace to the cities of the plain. The stir of active life began in the streets; men were going their various ways, intent on the business or the pleasures of the day. The sons-in-law of Lot were making merry at the fears and warnings of the weak-minded old man. . . . The Lord rained brimstone and fire out of heaven upon the cities and the fruitful plain; its palaces and temples, costly dwellings, gardens and vineyards, and the gay, pleasure-seeking throngs that only the night before had insulted the messengers of heaven—all were consumed. The smoke of the conflagration went up like the smoke of a great furnace. And the fair vale of Siddim became a desolation, a place never to be built up or inhabited—a witness to all generations of the certainty of God's judgments upon transgression. . . .

risers in Sodom are making themselves merry with the frightened old man who had fled with his family to the mountains. The sons-in-law are on the way to his house, to laugh at him for walking in his sleep the night before. The idle and voluptuous are devising new pleasures for the day. . . .

And the Lord rains fire and brimstone out of heaven upon the city and upon the beautiful plain, that seemed like Paradise the day before; and the smoke of the burning goes up as the smoke of a great furnace; and the glare of the mighty conflagration is seen far off by shepherds on the hills of Hebron and the mountains of Moab. And in one moment the fair vale, which had been as the garden of the Lord in beauty and fertility, becomes a desolation—a place never to be inhabited from generation to generation—a valley of desolation and of death. . . .

[156] "Behold," says the prophet, "this was the iniquity of the sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before Me: therefore I took them away as I saw good." Ezekiel 16:49,50.

[38] The Prophet Ezekiel says that the sin of that city was "pride and fullness of bread and abundance of idleness."

[165] The Redeemer of the world declares that there are greater sins than that for which Sodom and Gomorrah were destroyed. Those who hear the gospel invitation calling sinners to repentance, and heed it not, are more guilty before God than were the dwellers in the vale of Siddim.

[41] And the loving and compassionate Jesus himself declares that there is a greater sin than that for which Sodom and Gomorrah were overthrown. It is the sin of those who hear the gospel call to repentance and heed it not.

Patriarchs & Prophets (cont'd) Night Scenes in the Bible (cont'd.)

[177] Esau grew up loving self-gratification and centering all his interest in the present. Impatient of restraint, he delighted in the wild freedom of the chase. . . . The quiet, peace-loving shepherd [Isaac] was attracted by the daring and vigor of this elder son, who fearlessly ranged over mountain and desert. . . . Jacob, thoughtful, diligent, and care-taking, ever thinking more of the future than the present, was . . . occupied in the care of the flocks and the tillage of the soil. . . . His affections were deep and strong, and his gentle, unremitting attentions added far more to her [Rebekah's] happiness than did the boisterous and occasional kindnesses of Esau.

[181] Esau is called in Scripture "a profane person." . . . He represents those who lightly value the redemption purchased for them by Christ, and are ready to sacrifice their heirship to heaven for the perishable things of earth. . . . the gratification of a depraved appetite. . . . As Esau awoke . . . when it was too late. . . . so it will be in the day of God with those who have bartered their heirship to heaven for selfish gratifications.

[195] Though Jacob had left Padan-aram in obedience to the divine direction, it was not without many misgivings that he retraced the road which he had trodden as a fugitive twenty years before. . . . He knew that his long exile was the direct result of that sin, and he pondered . . . the reproaches of an accusing conscience.

As he traveled southward from Mount Gilead, two hosts of heavenly angels seemed to encompass him behind and before. . . . Jacob remembered the vision at Bethel so long be-

[66] He [Jacob] had been nourished from his earliest youth with all the tenderness and solicitude of an indulgent and doting mother's love. As he grew up . . . he became a man of plain and peaceful life. . . . He preferred the quiet occupation of a herdsman to the hazards and uncertainties [of Esau]. . . . his boisterous and daring brother. . . .

The quiet and meditative . . . Isaac was greatly taken with the reckless and self-reliant hardihood of his wild and vagrant son Esau. And Jacob always appeared to a disadvantage in comparison with the . . . wild man of the desert and the wilderness. . . . Esau's [services] were received with gratitude and praise, because they were seldom bestowed and never could be relied upon.

[70] And it is always a bad bargain for one to barter away a good conscience . . . for any amount of sensual gratification.

Esau is elsewhere, in the Scriptures, called a "profane person," a man who made light of sacred things. . . . And of all persons in the world the profane man throws away the greatest good for the least gratification. He dooms himself and others to everlasting exclusion from the Divine favor.

[86] To this wild river Jabbok . . . Jacob had come . . . on his return from Padan-aram. Twenty years before, in his flight from his father's home, he had crossed the same stream a lonely fugitive. . . . The long and lonely exile . . . trial had made him strong and misfortune had made him rich. . . .

[87] Jacob . . . saw in open day, as if encamped in the air, two hosts of angels encompassing him behind and before and moving with him for his protection. He remembered the vis-

Patriarchs & Prophets (cont'd)

fore, and his burdened heart grew lighter at this evidence that the divine messengers who had brought him hope and courage at his flight... were to be the guardians of his return.

[235] At the last all the sons of Jacob were gathered about his dying bed.... Now... before him in prophetic vision the future of his descendants was unfolded.... The character of each was described, and the future history of the tribe was briefly foretold....

Thus the father pictured what should have been the position of Reuben as the first-born son....

Next in age to Reuben were Simeon and Levi. They had been united in their cruelty.

[236] Simeon was the smallest tribe.... Such families as afterward became powerful formed different colonies and settled in territory outside the borders of the Holy Land.... In the case of [Levi]... the curse was changed into a blessing.

The lion, king of the forest, is a fitting symbol of... [Judah], from which came David, and the son of David, Shiloh, the true "Lion of the tribe of Judah," to whom... all nations render homage.

At last the name of Joseph was reached, and the father's heart overflowed as he invoked blessings....

[240] Joseph outlived his father fifty-four years. He lived to see "Ephraim's children of the third generation: the children also of Machir...

Night Scenes in the Bible (cont'd.)

ion of Bethel, and he rejoiced that the heavenly guardians who cheered him on his departure twenty years before were ready to welcome him on his return.

Bible History/Old Testament, Vol. 1, Alfred Edersheim 1876-80 (1949 ed.)

[180] The last scene had now come, and Jacob gathered around his dying couch his twelve sons.... Before him in prophetic vision, unrolled... sketches of the tribes in their grand characteristics... the history of Israel....

[181] Such *should* have been the position of Reuben, as the firstborn....

Next in age to Reuben were Simeon and Levi. Their wanton cruelty... had made them... companions... united for evil.... Simeon had sunk to be the smallest tribe.... Such of the families as... became powerful, afterwards left the Holy Land, and settled outside its boundaries.... The tribe of Levi... their scattering was changed from a curse into a blessing....

[182] As the lion is king of the forest, so was Judah to have royal sway, through David onwards to the Son of David, the *Shiloh*, unto Whom, as "the Lion of the tribe of Judah," all nations should render homage and obedience....

[185] At last Jacob comes to the name of his loved son Joseph....

[188] Other fifty-four years did Joseph live in Egypt.... Ephraim's children of the third generation, and Manasseh's grandchildren "were brought up upon his knees."...

Patriarchs & Prophets (cont'd)

were brought up upon Joseph's knees."...

Honored as he had been in the land of the Pharaohs... his last act was to signify that his lot was cast with Israel.

Bible History/Old Testament, (cont'd.)

Joseph was full of honours in Egypt.... Yet his last act was to disown Egypt, and to choose the lot of Israel.

Bible History/Old Testament, Vol. 2

[277] The hyssop used in sprinkling the blood was the symbol of purification, being thus employed in the cleansing of the leper and of those defiled by contact with the dead. In the psalmist's prayer also its significance is seen: "Purge me with hyssop, and I shall be clean...." Psalm 51:7.

[79] The sacrifice was offered... by means of "a branch of hyssop."... In ancient times this plant was regarded as possessing cleansing properties....

[80] The sacrificial lamb, whose sprinkled blood protected Israel, pointed to Him whose precious blood is the only safety of God's people; the hyssop (as in the cleansing of the leper, and of those polluted by death, and in Psalm li. 7) was the symbol, of purification.

Bible History/Old Testament, Vol. 3

[439] Balaam "loved the wages of unrighteousness." 2 Peter 2:15. The sin of covetousness, which God declares to be idolatry, had made him a timeserver....

[440] Thus far the Lord would permit Balaam to follow his own will, because he was determined upon it.

[441] Balaam was blinded to the heavenly interposition....

[442] God now opened its mouth, and by "the dumb ass speaking with man's voice," he "forbade the madness of the prophet." 2 Peter 2:16.

[21] With no spiritual, only a heathen acknowledgment of Jehovah, covetousness and ambition were the main actuating motives of Balaam. In the pithy language of the New Testament [2 Pet. ii. 15], he "loved the wages of unrighteousness."... And thus God gave him leave to do that on which he had set his heart....

[22] And so even "the dumb ass speaking with man's voice, forbade the madness of the prophet." [2 Pet. ii. 16.]... Even so, Balaam still continued blinded, perverse, and misunderstanding, till God opened the mouth of the dumb animal.

Patriarchs & Prophets (cont'd) Bible History/Old Testament, Vol. 4

[630] God's repentance is not like man's repentance. "The Strength of Israel will not lie nor repent: for He is not a man that He should repent." Man's repentance implies a change of mind. God's repentance implies a change of circumstances and relations. Man may change his relation to God by complying with the conditions upon which he may be brought into the divine favor...but the Lord is the same "yesterday, and today, and forever." Hebrews 13:8.

[76] God's repentance is not like ours, for "the strength of Israel will not lie, nor repent; for He is not a man that He should repent." Man's repentance implies a change of mind, God's a change of circumstances and relations. *He* has not changed, but is ever the same; it is man who has changed in his position relatively to God. ... God's repentance is the unmovedness of Himself, while others move and change.

Appendix Chapter 6 Exhibit

The Spirit of Prophecy, Vol. 2
E. G. White 1877

[58] Christ's life had been so retired and secluded at Nazareth that John had not a personal acquaintance with him, and he did not positively know that he was the Messiah....

[58] The secluded life of Christ for thirty years at Nazareth ... gave no special evidence of his Messiahship. ... The Lord had shown him that the Messiah would be pointed out to him by a distinct sign; ... then John could present him to the world as the Lamb of God, that was to take away the sin of the world.

[58] John recognized him at once as the superior one.... Never had such a holy influence been realized by John ... as when in the presence of Christ... the only sinless one. ... He remonstrated with Christ, acknowledging his superiority.

The Life of Christ
William Hanna 1863

[81] John could not know certainly ... that this was He of whom he spake. ... John had never seen Jesus, had no personal acquaintance with his relative ... the retired life of the One at Nazareth, and the dwelling of the other in the desert.

[82] John ... must have known ... what a sinless and holy life he had been leading for these thirty years at Nazareth, or this knowledge must have been supernaturally communicated ... during Christ's secluded life at Nazareth ... whom he [John] was then to hold forth as the Lamb of God, who was to take away the sin of the world....

[83] He [John] certainly did at once recognize him as his superior ... so much holier than himself that he shrunk from baptizing Him...

The Holy One of God, who had no sin of his own to confess, ... carries it [the command] over the reluctance and remonstrance of the Baptist.

***The Spirit of Prophecy Vol. 2
(cont'd)***

[59] In this act he [Jesus] identified himself with his people as their representative and head. As their substitute, he takes upon him their sins, numbering himself with the transgressors, taking the steps the sinner is required to take, and doing the work the sinner must do....

[60] A new and important era was opening before him. ... He had been happy in a life of industry and toil, while fulfilling the duties devolving on a son....

[60] Never before had angels listened to such a prayer as Christ offered at his baptism, and they were solicitous to be the bearers of the message from the Father to his Son....

[61] The heavens were opened, and beams of glory ... assumed the form of a dove.... The dove-like form was emblematical of the meekness and gentleness of Christ....

[66] In these first few disciples the foundation of the Christian church are being laid....

The Life of Christ (cont'd)

[84] Does he [Jesus] not present himself... identifying himself with his people as their representative and their head; taking on him their sins, numbering himself with transgressors — doing now, enduring afterwards what it became them as sinners to do, as sinners to suffer?...

[85] [Jesus] stood severed from the past, connected with a new future; Nazareth, its quiet home, its happy days, its peaceful occupations, lay behind; ... he would not have been the full partaker of our human nature had the weight of his new position, new duties, new trials not pressed heavily....

[86] Never before had the throne of the heavenly Grace been thus approached, and never before was such answer given. The prayer ascends direct from earth to heaven, and brings the immediate answer down....

But the visitation of the Spirit to the Saviour ... could not be more fitly represented than by the meek-eyed dove, the chosen symbol of gentleness and affection ... to point out as the Saviour of the world the meek and the lowly, the gentle and the loving Jesus....

[109] Two of them [apostles] are linked together in the everlasting remembrance of that church which they helped to found.

***The Spirit of Prophecy Vol. 2
(cont'd)***

[66] It teaches them the importance of personal effort, making direct appeals to relatives, friends, and acquaintances. There are those who profess to be acquainted with Christ for a life time who never make personal effort to induce one soul to come to the Saviour.

[129] The necessity of the new birth was not so strongly impressed upon Nicodemus as the manner of its accomplishment.

[134] In none of his subsequent discourses did the Saviour explain so thoroughly, step by step, the work necessary to be done in the human heart, if it would inherit the kingdom of Heaven.

[134] Jesus was acquainted with the soil into which he cast the seeds.

[135] The scales fell from his eyes.

[136] Nicodemus related to John the story of that interview, and his inspired pen recorded it for the instruction of millions.

The Life of Christ (cont'd)

[109] It is the same species of agency similarly employed which God always most richly blessed; the direct, earnest, loving appeal of one man to his acquaintance, relative, or friend. How many are there among us who have been engaged for years ... but who may seldom if ever have endeavored, by direct and personal address, to influence one human soul for its spiritual and eternal good!

[134] Nicodemus was now troubling himself not so much either with the nature or the necessity of the new birth, as with the manner of its accomplishment.

[136] It may even be doubted whether, in the whole range of the apostolic epistles, there be a passage of equal length in which the manner of our salvation ... is as fully and distinctly described.

[137] The Saviour ... saw good soil here into which to cast the seed.

[138] The scales drop off from the eyes they so long had covered.

[137] It is the Gospel of St. John alone that the interview with Nicodemus is recorded. ... He may have received it from the lips of Nicodemus ... to whom were first addressed those words which have comforted so many millions.

The Spirit of Prophecy Vol. 2
(cont'd)

[138] The prophet points to the Saviour as the Sun of Righteousness rising with splendor, and soon to eclipse his own light.

[143] The Samaritans wished to join the Jews in ... building a rival temple on Mount Gerizim, where they worshiped according to the ceremonies that God gave unto Moses.

[149] But the Samaritans asked no sign, and Jesus performed no miracles among them; yet they received his teachings.

[150] The Samaritans ... listened to his teachings ... in marked contrast with ... the Jews, who had misinterpreted the prophecies of Daniel, Zechariah, and Ezekiel.

[154] Jesus met this case as illustrating the position of many of the Jewish people. He contrasted this questioning unbelief with the faith of the Samaritans, who were ready to receive him as a teacher sent by God, and to accept him as the promised Messiah without a sign or miracle.

[187] He was a Jew, but when he became a publican his brethren despised him. The Jewish people were continually irritated on account of the Roman yoke. That a despised and heathen nation should collect tribute of them was a constant reminder that their power and glory ... had de-

The Life of Christ (cont'd)

[141] [The Baptist's] own light, which had "shone out so brilliantly, enlightening for a season the whole Jewish heavens, faded away and sunk out of sight in the beams of the rising Sun of righteousness."

[142] The Samaritans erected a rival temple on Mount Gerizim, and set up there a ritual of worship in strict accordance with the Mosaic institute.

[148] You read of no sign or wonder wrought, no miracle performed, save that miracle of knowledge which won the woman's faith.

[148] It was not from the books of Daniel and Zachariah and Ezekiel, the books from which the Jews by false interpretations derived their ideas of the Messiah's character.

[152] He saw in this nobleman a specimen of his countrymen at large. ...

He had just come from Sychar, where so many had believed in him without any sign or wonder done, believed in him as a teacher sent from God, believed in him as the Messiah. ... What a contrast.

[208] Matthew was a Jew ... a publican ... a tax-gatherer. The office was commonly held by foreigners. ... The payment of the taxes exacted by the foreigners under whose rule they were, irritated to the last degree the Jews, who regarded it as a visible sign and token of their bondage. ...

The Spirit of Prophecy Vol. 2
(cont'd)

parted. ... Matthew ... followed ... Jesus. ... He gave no thought to the lucrative business.

[193] Nothing so distinguished the Jews from surrounding nations, and designated them as true worshipers of the Creator, as the institution of the Sabbath. Its observance was a continual visible token of their connection with God, and separation from other people. All ordinary labor for a livelihood or for wordly profit was forbidden upon the seventh day.

[194] Nehemiah says: "In those days saw I in Judah some" [working on the Sabbath]. ...

And Jeremiah commands them: "Take heed to yourselves. ..."

[195] "When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thine hand."

[262] This marshaling of five thousand people into companies.

[266] In every trial and emergency, Jesus went to his Heavenly Father for help, and, in those secret interviews, received strength for the work that lay before him. Christians should follow the example of their Saviour, and seek in prayer the strength that will enable them to endure the trials and duties of life.

[272] Jesus saw, in this [Peter's] acknowledgment [as the Son of God], the living principle that would ani-

The Life of Christ (cont'd)

[Matthew joined Jesus] throwing up thus a lucrative engagement.

[194] There was no rite, nor institution ... by which the Jews were more conspicuously distinguished from surrounding nations. ... Their Sabbath-keeping was a perpetual and visible token of the connection in which they stood to God ... the cessation from all manner of work. ... The rest enjoined ... obviously ... was the work of men's ordinary occupation or trade.

[196] "In those days," says Nehemiah, "saw I in Judah some" [working on the Sabbath]. ... It is ... from the lips of Jeremiah: "Thus saith the Lord: Take heed to yourselves. ..."

"When thou comest into the standing corn of thy neighbor, then thou mayest pluck the ears with thy hand."

[279] The marshalling of five thousand men, besides women and children, into such an orderly array.

[281] Jesus holds his secret and close fellowship with heaven. ... This night of lonely prayer is to be put alongside of the other instances in which, upon important emergencies, our Saviour had recourse to privacy and prayer, teaching us, by his great example, where our refuge and our strength ... are to be found.

[315] It [Peter's reply on the Son of God] indicated some mysterious indwelling of the Divinity ... which

***The Spirit of Prophecy Vol. 2
(cont'd)***

mate the hearts of his believers in coming ages. It is the mysterious working of God's Spirit upon the human heart, that elevates.

[297] He preferred no further request, he made no noisy demonstration, but remained in blissful silence.

[299] They [the Pharisees] saw that Christ possessed a power, and claimed it as his own prerogative, which they thought belonged to God alone.

[319] There was one poor woman among that crowd who had suffered twelve long years with a disease that made her life a burden. She had spent all her substance upon physicians and remedies, seeking to cure her grievous malady.

The Life of Christ (cont'd)

raised him [Jesus] high above the level of our ordinary humanity.... In the faith which thus expressed itself, Jesus saw the germ of all that living faith by which true believers of every age were to be animated.

[192] He is silent at least, he is satisfied; he makes no remonstrance, he proffers no request.

[193] [The Pharisees saw it] in proof of Christ's possession of a prerogative which they were right in thinking belonged to God only.

[224] It gave...to one poor woman the opportunity. ... Her timidity ... kept her from ... telling him of her malady. Twelve long years she had been a sufferer.... All she had she had spent upon physicians.

***Walks and Homes of Jesus
Daniel March 1856***

[326] As the sun was setting he called his three most devoted disciples to his side, and led them out of the noisy town, across the fields, and up the steep side of a mountain. Jesus was weary from toil and travel. He had taught the people and healed the sick throughout the entire day; but he sought this high elevation because he could there find retirement from the crowds that continually sought him, and time for meditation and prayer. He was very weary, and was much fatigued in toiling up the steep ascent.

[149] It is drawing towards evening....

[150] And now the Master calls the three favorite disciples to himself, and makes his way out of the noisy town, across the open fields and the wild pasture lands, and up the steep ascent of the mountain. ... The light of the setting sun lingers long upon the top....

He has spent the day in travel and in teaching, and this mountain climb at night adds a heavy weight to the weariness. ... His hand has lifted the burden of infirmity from many shoulders....

***The Spirit of Prophecy Vol. 2
(cont'd)***

[327] The disciples ... were accustomed to this practice.... They asked no questions as to his purpose, and patiently accompanied him. As they are ascending the mountain, the setting sun leaves the valleys in shadow, while the light still lingers on the mountain tops, and gilds with its fading glory the rugged path they are treading. But soon the golden light dies out from the hill as well as valley, the sun disappears behind the western horizon, and the solitary travelers are wrapt in the darkness of night....

[328] He especially plead that they might witness such a manifestation of his divinity as would forever remove from their minds all unbelief and lingering doubts; a manifestation that would comfort them in the hour of his supreme agony with the knowledge that he was of a surety the Son of God, and that his shameful death was a part of the divine plan of redemption.

[328] Suddenly the heavens open, the golden gates of the City of God are thrown wide, and holy radiance descends upon the mount, enshrouding the kneeling form of Christ. He arises from his prostrate position, and stands in God-like majesty; ... his garments are no longer coarse and soiled, but white and glittering like the noon-day sun.

***Walks and Homes of Jesus
(cont'd)***

[151] But he himself is as much fatigued with the steep ascent as ... Peter or ... John.... They do not ask him whither he is going.... They have known him many times to spend the whole night in desert places, or upon lonely mountains in prayer, and they do not need to ask him for what purpose he leads them forth from the noisy crowd or the quiet homes....

[152] Far away, like molten gold ... the sun has sunk beneath the horizon. ... Tiberias ... lies deep-set among the hills, with a changing border of golden tints and purple shadows....

[155] He was praying especially for such a manifestation of his glory before their eyes as would heal their unbelief, and help them to be reconciled to the humiliation and death which awaited him at Jerusalem....

[155] Suddenly, as if the golden gates of heaven had been thrown wide, and the splendor of the eternal throne had been poured upon the holy mount, the bending suppliant is clothed with a glory above the brightness of the sun. No longer prostrate in an agony of prayer, he seems to sit enthroned amid the radiance of light. ... His countenance wears the aspect of serene and godlike majesty....

The Spirit of Prophecy Vol. 2
(cont'd)

[328] The sleeping disciples are awakened by the flood of glory that illuminates the whole mount. They gaze with fear and amazement upon the shining garments and radiant countenance of their Master. At first their eyes are dazzled by the unearthly brilliancy of the scene, but as they become able to endure the wondrous light, they perceive that Jesus is not alone. Two glorious figures stand ... with him. They are Moses, who talked with God face to face amid the thunder and lightnings of Sinai, and Elijah, that prophet of God who did not see death, but was conducted to heaven in a chariot of fire.

Walks and Homes of Jesus
(cont'd)

[155] The sleeping disciples are awakened by the flood of glory covering the whole mount. Gazing with wonder and alarm upon the shining robes and the changed countenance of their Master, they see that he is not alone. The great lawgiver, who conversed with Jehovah amid the thunders and the darkness of Sinai, and the mighty prophet who was taken up in a chariot of fire.

Night Scenes in the Bible
Daniel March 1868-1870

[344] At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets; and the answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile: "Our feet shall stand within thy gates, O Jerusalem!"

[365] When the first streak of dawn appeared, shooting up the eastern sky ... the priests sounded with silver trumpets three times, long and loud, and the answering shouts of the people welcomed the Great Hosanna day. A procession of priests started immediately to bring water from the fountain ... which flowed. ... They ascended the steps of the temple, bearing the golden beaker full of water in their hands, chanting ... keeping time with their steps: "Our feet shall stand within thy gates, O Jerusalem."

The Spirit of Prophecy Vol. 2
(cont'd)

[344] He bore the flagon to the altar which occupied a central position in the temple court. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one basin, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. ... Then the jubilant strains rang forth: —

"The Lord Jehovah is my strength and song;" "therefore with joy shall we draw water out of the wells of salvation!"

[345] At night the temple and its courts blazed so with artificial light that the whole city was illuminated. The music, the waving of palm-branches, the glad hosannas, the great concourse of people, over which the light streamed from the hanging lamps, the dazzling array of the priests, and the majesty of the ceremonies, all combined to make a scene that deeply impressed all beholders.

Compare also:

Night Scenes in the Bible (cont'd.)

[365] Then, in the presence of all the people they poured out the consecrated water in commemoration of the fountain that flowed from the rock for the tribes in the wilderness, and again they sung and the people took up the chorus with thundering voices: "The Lord Jehovah is my strength and song; therefore with joy shall ye draw water out of the wells of salvation."

[364] The night following the seventh day of the feast was the time when the interest of the great festival attained a pitch of the most wild and excited enthusiasm. Through the whole of that night four huge, golden candelabras, each sustaining four vast basins of oil, were kept burning in the principal court of the temple. ... A vast orchestra of Levites was ranged up and down the fifteen stone steps of the temple. ... The vast mass of the people took up the chorus, at the same time waving branches of palm and of myrtle, and the swell of song rolled over all the housetops. ...

The Life of Christ
William Hanna 1863

[370] Each morning a vast procession formed itself around the little fountain of Siloam down in the valley of the Kedron. Out of its flowing waters the priests filled a large golden pitcher. Bearing it aloft, they climbed

The Spirit of Prophecy Vol. 2
(cont'd)***The Life of Christ (cont'd.)***

the steep ascent of Moriah ... up the broad stairs and into the court of the temple, in whose centre the altar stood. Before this altar two silver basins were planted, with holes beneath to let the liquid poured into them flow down into the subterranean reservoir beneath the temple, to run out thence into the Kedron, and down into the Dead Sea.

The Spirit of Prophecy, Vol. 3

Ellen G. White 1878

[26] The children were foremost in rejoicing. They repeated the hosannas that were shouted the day before, and waved palm-branches triumphantly before the Saviour.

[507] But there are little children among them who had taken part in yesterday's procession, within whose ears its hosannas are still ringing. These feel no such restraint.

[27] Never before had he [Jesus] assumed such kingly authority; never before had his words and acts possessed so great power. He had done great and marvelous works throughout Jerusalem, but never in such a solemn and impressive manner.

[506] He had wrought many miracles before in Jerusalem, but never here and thus; never within the walls of the sanctuary; never in such a public and solemn manner, as direct attestations of his asserted kingly dignity and power. ... How utterly impossible it is that he can be ... suffered to act in such a bold presumptuous, defiant style.

[28] The priests and rulers ... were unable to accomplish anything farther that day. ...

His singular invasion of the temple was so presumptuous ... that they urged ... calling him to account for the boldness ... in interfering with the authorized keepers of the temple. Three years before they had challenged him to give them a sign of his Messiahship. ...

They now decided to demand no sign of his authority.

[507] The baffled scribes and high priests retire, to do no more that day. ...

[511] They are the constituted keepers of the temple. ... There has been manifest invasion of [their] territory. ... Three years before Jesus had acted in the same way. ... They do not, indeed, now ask for signs.

The Spirit of Prophecy Vol. 3
(cont'd)

[29] If they should deny the mission of John and his baptism unto repentance, they would lose influence with the people — for John was acknowledged by them to be a prophet of God. But if they should acknowledge that John's mission was divine, then they would be obliged to acknowledge Jesus as the Messiah; for John had repeatedly pointed him out to the people as the Christ.

[40] The city and temple of the Jews were to be destroyed. The stone was to fall upon them ... their glory ... scattered as the dust which the wind driveth away. Jesus has set before us the only true foundation. ... To be broken is ... to go to Christ with the humility of a child ... believing in his forgiving love.

[42] If he should say, It is unlawful to give tribute unto Caesar, there were those present whose task it was to immediately bear the report to the Roman authorities, and have Jesus arrested at once as one who was creating rebellion among the Jews. ... But in case he should say, It is lawful to give tribute unto Caesar, they designed to call the attention of the Jewish people to his decision, and accuse him as one opposed to the divine law.

[43] Had they answered the claims of God and faithfully fulfilled their obligations to him, they would not have become a broken nation, subject to a foreign power. No Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor ruled within her walls. The Jewish nation was then paying the penalty of its apostasy from God.

The Life of Christ (cont'd)

[512] If they acknowledged it as divine, they must also recognize his authority as divine; for John had openly and repeatedly pointed to him as the Messiah. ... Though really and in their hearts rejecting it, they had never openly discredited John's claim to be a prophet.

[515] Utter desolation was to come upon the city and people of the Jews. ... The stone was to fall upon it ... and the remnant ... was as the dust which the wind drives to and fro. ... [Jesus] is set before us as the one and only true and broad and firm foundation. ... Such is Christ to all who go to him in humility ... for their forgiveness.

[521] If he shall say it is lawful to give tribute to Caesar, his favor with the people is gone. ... Should he on the other hand, say as they fondly hope he will, that it is not lawful, the weapon is at once put into their hands which they can use against him. ... They have but to report him to Pilate as a stirrer-up of sedition.

[522] For they had but fulfilled that acknowledged obligation, had they been but true to the spirit and laws of their own ancient government, no Roman soldier had ever invaded their borders, no Roman governor had sat in the Hall of Judgment at Jerusalem. It was their own failure in rendering to God the things that were his ... [that exposed them] to the infliction of a certain penalty.

The Spirit of Prophecy Vol. 3
(cont'd)

[48] Should he agree with them in regard to the resurrection of the dead, he would be entirely cut off from any fellowship with the Pharisees. Should he differ from them, they designed to present his faith to the people.

[49] The Sadducees were seeking to bring the mysteries of God to a level with their finite reasoning instead of opening their minds to the reception of those sacred truths by which their understanding would have been expanded. Thousands become infidels.

[50] There will be a close and tender relationship between God and his resurrected saints.

[51] Upon these two principles of God's moral government hang all the law and the prophets. The first four commandments indicate the duty of man to his Creator; and the first and great Commandment is, Thou shalt love the Lord thy God....

[52] Jesus taught his hearers that not one of the precepts of Jehovah could be broken without violating one or both of the great principles upon which rested the whole law and the prophets: Love to God and love to man.

[53] The two commandments which he indicated are two great principles springing from one root. The first cannot be kept and the second broken, nor the second kept while the first is broken.

The Life of Christ (cont'd)

[528] If he agree with them, then adieu to his power with the people; if he fail to answer, what a triumph both over him and all credulous believers in a resurrection!

[529] They looked upon it too much as a mere force.... They failed to recognise it... as the energy of a living Being...executing his plans—the very same error as to the power of God which lies at the root of a large part of our modern infidelity.

[533] Union with Jesus Christ... brings us into such close and hallowed fellowship with God.

[535] Jesus teaches that a divine unity pervades the law, a unity that cannot be broken; all its single and separate commands resting upon a common, firm, immutable basis; all so connected in meaning, spirit, and obligation, that you cannot truly obey one without obeying all, nor break one without breaking all.... Jesus points to the two requirements of love to God and love to one another as containing within themselves the sum and substance of the whole.

The Spirit of Prophecy Vol. 3
(cont'd)

[52] Self-love, love of the world, or an undue affection for any created thing, is idolatry in the sight of God.

[54] Christ had repeatedly shown that his father's law contained deeper than mere authoritative commands.

[94] The passover moon, broad and full, shone from a cloudless sky. The city of pilgrims' tents was hushed into silence.

[94] His disciples were perplexed, and anxiously regarded his countenance, hoping there to read an explanation of the change that had come over their Master. They had frequently seem him depressed, but never before so utterly sad and silent. As he proceeded, this strange sadness increased; yet they dared not question him as to the cause.... His disciples looked anxiously for his usual place of retirement, that their Master might rest.

[94] Upon entering the garden he said to his companions, "Sit ye here, while I go and pray yonder." Selecting Peter, James, and John to accompany him, he proceeded farther into the recess of the garden.

The Life of Christ (cont'd)

[535] All idolatrous self-love, creature-love, world-love, must be renounced in order that this first and greatest of the commands be kept.

[537] The law and the prophets... had something more in them than authoritative commands.

Night Scenes in the Bible

Daniel March 1868-1870

[403] The Passover moon shone from a sky which at that season seldom has a cloud.... The streets were silent, the voices were hushed in the tents of pilgrims on the hill-sides.

[404] The Disciples are amazed and deeply troubled at the unusual silence of their beloved Master. They have seen him wear the shade of sorrow many times, but never have they seen him look as he does to-night. And the strange sadness grows heavier and heavier upon him as he leads the way, and they dare not ask the cause. They think he is going, as he was wont, to find some place of rest.

[404] But when he reaches the open gate of the garden alongside the familiar path, he says, "Sit ye here while I go and pray yonder."... Silently selecting three from the rest to go a little farther with him...he goes a stone's throw further into the recesses of the garden.

The Spirit of Prophecy Vol. 3
(cont'd)

[95] He was overpowered by a terrible fear that God was removing his presence from him. ... His spirit shuddered before it. ...

[96] The disciples were ... troubled to see their Master, usually so calm and dignified, wrestling. ... At the end of an hour, Jesus, feeling the need of human sympathy, rose.

Night Scenes in the Bible (cont'd.)

[405] Jesus was seized and possessed by a terrible and overpowering fear — a shuddering and quaking horror. ... Usually so calm, so self-possessed, he now seemed utterly beside himself.

This first paroxysm ... lasted, it would seem, a full hour. ...

[406] He hurries back ... to get some word, some look of sympathy from his disciples.

The Life of Christ
William Hanna 1863

[107] The coldest hour of the night was that preceding the dawn, and a fire had been lighted in the hall. ...

[108] But, as the light flashed upon Peter's countenance, the woman who kept the door cast a searching glance upon him; she had noticed that he came in with John. ...

In assuming an air of indifference, he ... became an easy subject to Satan's temptation. ... The degrading oaths were fresh upon his lips, and the shrill crowing of the cock was yet ringing in his ears.

[109] Peter was conscience-smitten; his memory was aroused; he recalled to mind his promise of a few short hours before, that he would go to prison or to death for his Lord. He remembered his grief when the Saviour told him in the upper chamber that he would deny his Master thrice that same night.

[111] It was torture to his bleeding heart to know that he had added the heaviest burden to the Saviour's humiliation and grief.

[653] It was the coldest hour of the night, the hour that precedes the dawn, and the servants ... had kindled a fire in the upper end of the hall. ...

[654] The strong light of the kindling fire, falling upon that group of faces, her eye fell on Peter's. ...

[656] What harm ... in his appearing for the time as indifferent to Christ's fate. ...?

The oaths ... were yet fresh upon Peter's lips. ... That shrill sound was yet ringing in his ears.

[657] And sluggish memories, dead consciences, are they not often thus awakened? ...

Instantly there flashed upon his memory those words of prophetic warning, spoken a few hours before in the guest-chamber.

[659] How would it grieve Peter to remember that he too had had a share in laying such heavy burdens on the last hours of his Lord's suffering life!

The Spirit of Prophecy Vol. 3
(cont'd)

[113] They brought two charges against him, by one or both of which they meant to effect his condemnation. One was that he was a disturber of the peace, the leader of a rebellion. ... The other charge was that he was a blasphemer.

[120] This voluntary confession of Jesus, claiming his Sonship with God, was made in the most public manner, and under the most solemn oath. In it he presented to the minds of those present a reversal of the scene then being enacted before them, when he, the Lord of life and glory, would be seated at the right hand of God, the supreme Judge of Heaven and earth, from whose decision there could be no appeal.

[127] Had the Jews possessed the authority to do so, they would have executed Jesus at once upon the hasty condemnation of their judges; but such power had passed from them into the hands of the Romans.

[151] Jesus did not despise their tears, but the sympathy which they expressed awakened a deeper chord of sympathy in his own heart for them. He forgot his own grief in contemplating the future fate of Jerusalem. ... Many of the very women who were weeping about Jesus were to perish with their children in the siege of Jerusalem.

The Life of Christ (cont'd.)

[664] He puts to him some questions ... pointing ... to the two main charges to be afterwards brought against him, of being a disturber of the public peace and a teacher of blasphemous doctrines.

[667] It is our Lord's own free and full confession, his public and solemn assertion of his claim to the Messiahship, and Sonship to God. ... Jesus will now ... let those earthly dignitaries ... know that the hour is coming which shall witness a strange reversal in their relative positions — he being seen sitting on the seat of power, and they, with all the world beside, seen standing before his bar, as on the clouds of heaven he comes to judge.

[672] Had the full power of carrying out their own sentence been in their hands, there had been no difficulty; Jesus would have been led out instantly to execution. But Judea was now under the Roman yoke.

[704] Jesus is not displeased with, Jesus does not reject, the expression of their pity. So far from this, the tender sympathy that they show for him stirs a still deeper sympathy for them within his heart; ... he forgets his own impending griefs as he contemplates theirs. ...

[704] Many of the very women who were lamenting Jesus by the way, may have perished in the siege of Jerusalem.

The Spirit of Prophecy Vol. 3
(cont'd)

[163] Inanimate nature expressed a sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness enveloped the cross, and all the vicinity about, like a funeral pall. There was no eclipse or other natural cause for this darkness.

[170] At his birth the angel star in the heavens had known Christ, and had conducted the seers to the manger where he lay. The heavenly hosts had known him, and sung his praise over the plains of Bethlehem. The sea had acknowledged his voice, and was obedient to his command. Disease and death had recognized his authority, and yielded their prey to his demand. The sun had known him, and hidden its face of light from the sight of his dying anguish. The rocks had known him, and shivered into fragments at his dying cry. Although inanimate nature recognized, and bore testimony of Christ, that he was the Son of God, yet the priests and rulers knew not the Saviour, rejected the evidence of his divinity, and steeled their hearts against his truths.

The Life of Christ (cont'd)

[733] The full bright sun ... has been looking down. ... The mid-day hour has come; when suddenly there falls a darkness which swallows up the light, and hangs a funeral pall, around the cross — no darkness of an eclipse... no darkness which any natural cause whatever can account for.

[754] Speaking out against that obduracy of... the high priests and their minions, the true crucifiers of the Lord... which stood out against all the demonstrations of the Lord's divinity, St. Gregory exclaims: "The heavens knew him, and forthwith sent out a star and a company of angels to sing his birth. The sea knew him, and made itself a way to be trodden by his feet; the earth knew him, and trembled at his dying; the sun knew him, and hid the rays of his light; the rocks knew him, for they were rent in twain; Hades knew him, and gave up the dead it had received. But though the senseless elements perceived him to be their Lord, the hearts of the unbelieving Jews knew him not as God, and, harder than the very rocks, were not rent by repentance."

[For the chapters "Jesus at Emmaus," "In the Upper Chamber," and "Jesus at Galilee," in Ellen White's *The Spirit of Prophecy*, Vol. 3, COMPARE Daniel March's *Night Scenes in the Bible*, pages 416-36.]

The Desire of Ages
Ellen G. White 1898

[34] Descendants... still looked for the hope... given through Moses, "A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." Acts 3:22. Again, they read how the Lord would anoint One "to preach good tidings unto the meek," "to bind up the broken-hearted, to proclaim liberty to the captives," and to declare the "acceptable year of the Lord." Isa. 61:1,2. They read how he would "set judgment in the earth," how the isles should "wait for his law," how the Gentiles should come to His light, and kings to the brightness of His rising. Isa. 42:4; 60:3.

The Great Teacher
John Harris 1836 (1870 ed.)

[21] "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you."... Unfolding it further, we read, that he should preach the gospel to the poor, and proclaim the acceptable year of the Lord; that he should set judgment in the earth, and the isles should wait for his law; that the Gentiles should come to his light, and kings to the brightness of his rising.

The Life and Times of Jesus the Messiah

Alfred Edersheim 1883 (1967 ed.)

[117] When Adam was assailed by the tempter, none of the effects of sin were upon Him. He stood in the strength of perfect manhood, possessing the full vigor of mind and body. ... Christ took upon Him the infirmities of degenerate humanity.

... He took the nature of man, with the possibility of yielding to temptation.

[298] Human nature, that of Adam before his fall, was created both sinless and peccable. ... Jesus voluntarily took upon Himself human nature with all its infirmities and weaknesses. ... It was human nature, in itself capable of sinning, but not having sinned. ... The position of the first Adam was that of being capable of not sinning.

The Great Teacher
John Harris 1836 (1870 ed.)

[116] No human being had come into the world and escaped the power of the deceiver. The forces of the confederacy of evil were set upon His track to engage in warfare against Him, and if possible to prevail over Him....

[165] He had come into a world in which nothing in human form had ever escaped the pollution of sin. ... Satan appears to have called in his agents from every other pursuit, and to have set them in array against him alone: turning away from all ignobler

The Desire of Ages (cont'd)

Satan saw that he must either conquer or be conquered. The issues of the conflict involved too much to be entrusted to his confederate angels. He must personally conduct the warfare. All the energies of apostasy were rallied against the son of God. Christ was made the mark of every weapon of hell.

The Great Teacher (cont'd)

prey, he seems to have made him the sole mark for every shaft and weapon of hell. As if the temptation of Christ were too great an enterprise ... the prince of darkness himself undertook personally to conduct the untold adventure.

***The Life of Christ*
William Hanna 1863**

[141] With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister.

[109] These five men were the first disciples of Jesus, and in the narrative of their becoming so we have the history of the infancy of the church....

It tells us of the variety of agencies employed in bringing the first of his disciples to Christ. Two of these men acted on the promptings of the Baptist, one of them on the direct call...of our Lord himself, one at the instance of a brother, one on the urgency of a friend.... It would be foolish to take these cases ... as ... representative of the number brought...by the voice of the preacher, the word of Christ himself, and the agency of relative or acquaintance....

[109] How many are there among us who have been engaged for years ... but who may seldom if ever have endeavored, by direct and personal address, to influence one human soul for its spiritual and eternal good.

***The Life of Christ*
Frederic W. Farrar 1877**

[155] There could be heard ... the lowing of cattle, the bleating of sheep, the cooing of doves, mingled with the chinking of coin and angry disputation. So great was the confusion that the worshipers were disturbed, and

[142] The House of Prayer ... had been degraded into a place more like shambles... while the lowing of oxen, the bleating of sheep... the huckstering and wrangling, and the clinking of money ... might be heard in the

The Desire of Ages (cont'd)

the words addressed to the Most High were drowned, in the uproar that invaded the temple.

The Life of Christ (cont'd.)

adjoining courts disturbing the chant of the Levites and the prayers of the priests.

***The Life of Christ*
William Hanna 1863**

[173] Yet he [Nicodemus] did not fully understand the Saviour's words. He was not so much impressed by the necessity of the new birth as by the manner of its accomplishment. He said wonderingly, "How can these things be?"

[134] Yet a haze still hangs over it. He wonders and he doubts.... Nicodemus was now troubling himself not so much either with the nature or the necessity of the new birth, as with the manner of its accomplishment.

***The Great Teacher*
John Harris 1836 (1870 ed.)**

[324] The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own.

[157-8] He designed the church to be his own *peculium*; it is the only fortress which he holds in a revolted world; and he intended, therefore, that no authority should be known in it...but his own.

***The Life of Christ*
William Hanna 1863**

[334] Those hardy fishermen had spent their lives upon the lake...; but now ... hope failed them as they saw that their boat was filling.

Absorbed in their efforts to save themselves, they had forgotten that Jesus was on board. Now ... they remembered at whose command they had set out to cross the sea.... But the dense darkness hid Him from their sight.

[262] They were practised hands that navigated this boat, who new well the lake in all its moods;...but now... they are ready to give up all hope.... Where all this while is he at whose bidding they had embarked? ... They had been too busy...the mantle of the night's thick darkness may have hidden him from their view.

The Desire of Ages (cont'd)

[350] Wherever He went, the tidings of His mercy preceded Him. Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities He was like a vital current, diffusing life and joy wherever He went.

[384] They learned from His disciples how He had crossed the sea. The fury of the storm, and the many hours of fruitless rowing against adverse winds, the appearance of Christ walking upon water, the fears thus aroused, His reassuring words, the adventure of Peter and its result, with the sudden stilling of the tempest and landing of the boat.

[385] Could He not give health, strength, and riches to all His people?

[418] Christ was out of the reach of Herod and Caiaphas.... He had nothing to fear from the hatred of the Jews or Romans.... Why need He give Himself up to death? If He was to die, how was it that His kingdom was to be established? ...

The Great Teacher

John Harris 1836 (1870 ed.)

[251] His path might be traced from place to place in lines of life, and health, and joy. Where he was expected, the public way was thronged with forms of helplessness, disease, and woe. Where he had passed, the restored might be seen making trial of their new-found powers; listeners formed into groups, to hear the tale of healing; and the delighted objects of his compassion rehearsing with earnestness what had passed, imitating his tones, and even trying to convey an idea of his condescending ways. His voice was the first sound which many of them heard; his name the first word they had pronounced; his blessed form the first sight they had ever beheld.... He went through the land like a current of vital air, an element of life, diffusing health and joy wherever he appeared.

Walks and Homes of Jesus

Daniel March 1856

[102] Then the disciples increased their surprise by telling the story of the night on the lake; the fury of the storm; the nine hours of hard rowing against the wind; the appearance of Jesus walking upon the sea; the cry of alarm, and then the impulsive attempt of Peter to go out to meet him on the water; ... the hushing of the storm, and the subsidence of the waves....

And could he give health, and strength, and riches...?

[146] Out of the reach of Herod and Caiaphas, with nothing to fear from Jew or Roman, he takes this opportunity to ... give himself up to die....

[149] It is drawing towards evening....

The Desire of Ages (cont'd)

[419] Jesus calls to His side three of His disciples... and leads them across the fields, and far up a rugged path, to a lonely mountainside. The Saviour and His disciples have spent the day in traveling and teaching, and the mountain climb adds to their weariness. Christ has lifted burdens from mind and body of many sufferers; He has sent the thrill of life through their enfeebled frame;... He is wearied with the ascent....

The light of the setting sun still lingers on the mountain top....

The disciples do not venture to ask Christ whither He is going, or for what purpose. He has often spent entire nights in the mountains in prayer.

Walks and Homes of Jesus (cont'd)

[150] The Master calls the three favorite disciples to himself, and makes his way... across the open fields... and up the steep ascent of the mountain. ... The light of the setting sun lingers long upon the top....

He has spent the day in travel and in teaching, and this mountain climb at night adds a heavy weight to the weariness.... His hand has lifted the burden of infirmity from many shoulders, and sent the thrill of life into many a worn and wasted frame. But he himself is as much fatigued with the steep ascent as the impetuous Peter or the gentle John. They do not ask him whither he is going, or for what purpose.... They have known him many times to spend the whole night in desert places, or upon lonely mountains in prayer.

The Great Teacher

John Harris 1836 (1870 ed.)

[466] No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself....

The only condition upon which the freedom of man is possible is that of becoming one with Christ. "The truth shall make you free;" and Christ is the truth. Sin can triumph only by enfeebling the mind, and destroying the liberty of the soul. Subjection to God is restoration to one's self, to the true glory and dignity of man. The divine law, to which we are brought into subjection, is the "law of liberty."

[126] No external force is employed.... It is true, the change is necessitated; but that moral necessity is the highest form of freedom. It is true that the mind is brought under the authority of a new law; but that law is the royal law of liberty.... He comes to the emancipation of the will from a state of slavery; (for sin can only triumph by enfeebling the mind and extinguishing the liberty of the soul;) and hence [he] ... calls into exercise its noblest powers. Even the expulsion of sin is the act of the soul itself.... "The only condition on which the freedom of a finite will is possible, is, by its becoming one with the will of God;" ... so that subjection to him is restoration to one's self.

The Desire of Ages (cont'd)

[483-4] "Therefore doth My Father love Me, because I lay down My life, that I might take it again." That is, My Father has so loved you, that He even loves Me more for giving My life to redeem you. In becoming your substitute and surety, by surrendering My life, by taking your liabilities, your transgressions, I am endeared to My Father.

[602] Jesus read their hearts as an open book, and sounded their hypocrisy...[pointed] to the inscription on the coin... He would be...arrested for inciting to rebellion....

Christ's reply was no evasion....

He had rebuked their hypocrisy and presumption....

The Great Teacher (cont'd)

[66] "Therefore doth my Father love me, *because I lay down my life*, that I might take it again"...in other words, My father loves you with a love so unbounded, that he even loves me the more for dying to redeem you. He so loves you, that whatever facilitates the expression of his love receives an expression of his divine esteem: by sustaining your liabilities, by surrendering my life as an equivalent for your transgressions... and for thus concurring, the Father loves me.

The Life and Times of Jesus the Messiah

Alfred Edersheim 1883 (1967 ed.)

[386] Their knavery and hypocrisy he immediately perceived and exposed. ... We disclaim the idea that Christ's was rather an evasion of the question. ... It was a very real answer, when [he pointed] to the image and inscription on the coin. ... It did far more than rebuke their hypocrisy and presumption.

The Life of Christ

William Hanna 1863

[615] Many would have advised her to keep her pittance for her own use; given into the hands of the well-fed priest, it would be lost sight of among the many costly gifts....

It is the motive that gives character to our acts, stamping them with ignominy or with high moral worth. Not the great things which every eye sees and every tongue praises does God account most precious. The little duties cheerfully done, the little gifts which make no show, and which to human eyes may appear worthless, often stand highest in His sight.

[548-9] Should she not have kept the little which she had for the relieving of her own wants? As to the priests and the temple, a large enough provision was made for them by public and private charity, without her being asked to add her trifling contribution. ... Who could tell ... what these well-fed priests would do with her two mites? ... It is the motive which gives its true character to the act; that greatness in his estimate of things consists not in the doing of great acts that every eye must see, and that every tongue, may be ready to

The Desire of Ages (cont'd)

[654] Even now the disciples did not suspect Judas. ... A cloud settled over them all....

The disciples had searched one another's faces closely....

[655] Jesus still gave him opportunity for repentance.... This was to the false disciple the last call to repentance....

A year before, Jesus had told the disciples that He had chosen twelve, and that one was a devil.

The Life of Christ (cont'd.)

praise, but in doing what may be little things — so small that they escape all human notice, and so insignificant that there may be none to think them worthy of any praise.

[614] They all noticed that there was a cloud upon their Master's countenance. ... No wonder ... that they should [fix] searching looks on all around....

[615] We have the express testimony ... that none of them at this time suspected him [Judas] as the betrayer....

[617] They recall what their Master had said a year before his death, that one of them was a devil....

[618] In dealing with him as he did ...[Jesus] was giving him another and last opportunity of repentance.

The Great Teacher

John Harris 1836 (1870 ed.)

[672] This promised blessing, claimed by faith, brings all other blessings in its train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive.

[147] Other blessings are desired; but this, which would bring all blessings in its train, ... is offered in an abundance corresponding to its infinite plenitude — an abundance, of which the capacity of the recipient is to be the only limit.

Compare also:***The Acts of the Apostles***

E. G. White 1911

[50] The divine power which is necessary for the growth and pros-

The Acts of the Apostles (cont'd.) The Great Teacher (cont'd)

perity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.

***Testimonies for the Church,
Vol. 8*****E. G. White 1904**

[21] The promise of the Spirit is a matter little thought of; and the result is only what might be expected. ... The divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plenitude.

The Desire of Ages**E. G. White 1898**

[668] All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses.

The Great Teacher**John Harris 1836 (1870 ed.)**

[40] Having authoritatively announced his will, he can carry it into all the recesses of the soul, and, in perfect harmony with our free volitions, can so identify it with our thoughts and aims, so blend it with the stream and current of our consciousness, that in yielding obedience to his word we are only obeying the actings and impulses of our own minds.

[679] "The prince of this world cometh, and hath nothing in Me." "The prince of this world is judged." Now shall he be cast out. ... With prophetic eye Christ traced the scenes to take place in His last great conflict. He knew that when He should exclaim, "It is finished," all heaven would triumph. His ear caught the distant music and the shouts of victory in the heavenly courts. He knew that the knell of Satan's empire would

[166] "The prince of this world cometh," said he, "and hath nothing in me." ...

[168] "The prince of this world is judged." "Now shall he be cast out." Even then he saw, in perspective, the completion of his triumph, and beyond: his prophetic ear, even then, caught the distant shout of his redeemed church. He knew that, when he should exclaim, "It is finished!"

The Desire of Ages (cont'd)

then be sounded, and the name of Christ would be heralded from world to world throughout the universe.

[680] The church, endowed with the righteousness of Christ, is His depository, in which the riches of His mercy, His grace, and His love, are to appear in full and final display. Christ looks upon His people in their purity and perfection, as the reward of His humiliation, and the supplement of His glory, — Christ, the great Center, from whom radiates all glory.

[700] And he suffered in proportion to the perfection of His holiness and His hatred of sin.

The Great Teacher (cont'd)

the powers of darkness would hear in that cry the knell of their empire; that when his name should be shouted from land to land, as the watchword of salvation, its every echo would shake and bring down the fabrics of that empire.

[160] The church is his mystical body. ... It is the theatre of his grace, in which he is making experiments of mercy on human hearts. ... And his church is the repository in which all that wealth is stored, preparatory to its full and final display. ... He is looking forward to ... when ... he shall find in her ... spotless perfection the solace and reward of all his love, — and in her full happiness the supplement and completion of his own glory. Now he is the centre from which radiates all her splendor.

[248] "He *suffered*, being tempted." — suffered in proportion to the perfection of his holiness, and the depth of his aversion to sin.

The Life of Christ**William Hanna 1863**

[770] At his birth the star had known Christ, and had guided the wise men to the manger where he lay. The heavenly hosts had known Him, and had sung His praise over the plains of Bethlehem. The sea had known His voice, and had obeyed His command. Disease and death had recognized His authority, and had yielded to Him their prey. The sun had known Him, and at the sight of His dying anguish, had hidden its face of light. The rocks had known Him, and had shivered into fragments at His cry. Inanimate nature

[754] Speaking out against that obduracy of ... the high priests and their minions, the true crucifiers of the Lord ... which stood out against all the demonstrations of the Lord's divinity, St. Gregory exclaims: "The heavens knew him, and forthwith sent out a star and company of angels to sing his birth. The sea knew him, and made itself a way to be trodden by his feet; the earth knew him, and trembled at his dying; the sun knew him, and hid the rays of his light; the rocks knew him, for they were rent in twain; Hades knew him, and gave up the

The Desire of Ages (cont'd)

had known Christ, and had borne witness to His divinity. But the priests and rulers of Israel knew not the Son of God.

[800] They looked upon the doomed city with weeping. ... He walked as carefully as they over the rough stones, now and then halting with them for a rest. ... The One who was soon to take his position at God's right hand, who could say, "All power is given unto Me in heaven and in earth," walked beside them. Matt. 28:18....

During the journey the sun had gone down, and before the travelers reached their place of rest, the laborers in the fields had left their work....

Had the disciples failed to press their invitation, they would not have known that their traveling companion was the risen Lord. Christ never forces His company upon anyone. He interests Himself in those who need Him. Gladly will He enter the humblest home, and cheer the lowliest heart. But if men are too indifferent to think of the heavenly Guest, or ask Him to abide with them, He passes on....

They look again, and lo, they see in His hands the print of nails....

The Life of Christ (cont'd.)

dead it had received. But though the senseless elements perceived him to be their Lord, the hearts of the unbelieving Jews knew him not as God, and, harder than the very rocks, were not rent by repentance."

Night Scenes in the Bible**Daniel March 1868-1870**

[416] They turn to take their last look of the city and brush away a silent tear. ... [415] They hear his step upon the stony road just like their own. He labors with panting breath....

[417] The Son of God, who could say, "All power is given unto me in heaven and in earth," walks....

The sun has gone down... and the laborers have left the terraced orchards and vineyards ... before the two travelers reach their home. ...

[418] They would not have recognized their Lord had they not yielded to the impulse. ... He never forces himself upon any. ... He interests himself in the sorrows that press them down, he warms their hearts... but if they fail to ask him to abide with them, he passes on....

[419] They see the print of the nails in the open palms. ... Now they are ready to cast themselves in wonder and worship at his feet....

And now their weariness and their discouragement are all gone.... But it is all light in the glad hearts....

The Desire of Ages (cont'd)

[801] They rise to cast themselves at His feet and worship Him....

Their weariness and hunger are gone.... In some parts the road is not safe, but they climb over the steep places, slipping on the smooth rocks. ... With their pilgrim staff in hand, they press on.... They lose their track, but find it again....

The night is dark, but the Sun of Righteousness is shining upon them. ... They carry the greatest message ever given to the world, a message of glad tidings upon which the hopes of the human family for time and for eternity depend.

[802] On reaching Jerusalem the two disciples enter at the eastern gate, which is open at night on festal occasion. The houses are dark and silent, but the travelers make their way through the narrow streets by the light of the rising moon. They go to the upper chamber where Jesus spent the hours of the last evening before His death. Here they know that their brethren are to be found. Late as it is, they know that the disciples will not sleep till they learn what has become of the body of their Lord. They find the door of the chamber securely barred. They knock for admission, but no answer comes. All is still. Then they give their names. The door is carefully unbarred, they enter.... Then the door is again fastened....

[802] The voices of those in the room break out.... "The Lord is risen indeed, and hath appeared to Simon." Then the two travelers, panting with the haste with which they had made their journey, tell the wondrous story. ... Every eye is fastened upon the Stranger. No one has knocked for entrance. No footstep has been heard. ... Then they hear a voice which is no other than the voice of their Master. ... "Peace be unto you."...

Night Scenes in the Bible (cont'd.)

[420] They hurry along the wild mountain road... climbing over steep ridges ... stepping from stone to stone, feeling the way with the pilgrim's staff, and sometimes slipping upon the smooth face of the steep ledges and then losing the track....

For they were bearers of the best tidings that human lips ever told. They could testify to a fact upon which all the hopes of man for eternity must depend.

[420-21] Reaching the walls of the city at a late hour, they probably passed round to one of the eastern gates, which was kept open all night during the great festivities. ... They hurry along the narrow streets, guided now by the light of the risen moon. The doors are shut and the blank walls of the stone houses give no sign of life within. They make their way first of all, we may suppose, to that one memorable house with the upper chamber where Jesus spent the last evening with his disciples before he suffered. Late as is the hour, they feel confident that the band will still be together. ... The excitement has been too great to think of sleep.

[421] When they reach the door, they find it barred from within. ... They knock, but none reply. ... They ... announce their names ... and cautious hands ... unbolting the door ... before voices of all within break out. ... "The Lord is risen indeed, and hath appeared unto Simon!" ... The excited and panting travelers take their turn and tell the wondrous story....

[422] Every eye is fixed upon the stranger. There has been no knocking.... No sound of entering footsteps

The Desire of Ages (cont'd.)

[803] At the birth of Jesus the angel announced, "Peace on earth, and good will to men." And now at His first appearance to the disciples after His resurrection, the Saviour addressed them with the blessed words, "Peace be unto you." ... He says, "Behold, I stand at the door, and knock."

[804] The resurrection of Jesus was a type of the final resurrection of all who sleep in Him. The countenance of the risen Saviour, His manner, His speech, were all familiar to His disciples.

[804] As Jesus arose from the dead, so those who sleep in Him are to rise again. We shall know our friends, even as the disciples knew Jesus. They may have been deformed, diseased, or disfigured, in this mortal life, and they rise in perfect health and symmetry.

Night Scenes in the Bible (cont'd.)

has been heard. ... They hear a voice speaking as only their Lord could speak, and saying, "Peace be unto you."...

[423] His first appearance on earth was announced by angel voices with the same blessed word — peace. ... But he stands at the door of the heart and knocks.

[426] His resurrection is the pattern of our own. ... His voice and look and manner of speech were all such as his friends and followers had known them to be in his former life.

[426] And in like manner shall our beloved who sleep in Jesus rise again. ... There shall be voices ... faces that need no introduction to tell us who they are. However plain they looked in this earthly life, they shall still be themselves. ... Their faces shall be radiant with the soul's immortal beauty in the resurrection.

The faces that we last saw on earth wrinkled with age or wasted with suffering ... shall be the same when seen in the light of heaven.

The Great Teacher

John Harris 1836 (1870 ed.)

[826] Christ's name is their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing that does not bear His superscription is to be recognized in His kingdom.

[See also identical wording in *The Acts of the Apostles*, page 28.]

[32] His name was to be their watchword, their badge of distinction, the principle of their piety, the bond of their union, the end of their actions, the authority for their conduct, and the source of their success. Nothing was to be recognized or received in his kingdom which did not bear the superscription of his name.

The Desire of Ages (Cont'd)

[50] About forty days after the birth of Christ, Joseph and Mary took Him to Jerusalem, to present Him to the Lord, and to offer sacrifice. This was according to the Jewish law, and as man's substitute Christ must conform to the law in every particular. He had already been subjected to the rite of circumcision, as a pledge of His obedience to the law.

The Life of Christ

William Hanna 1863

[31] On the eighth day after his birth Christ was circumcised.

[32] Forty days after the birth of Jesus, Joseph and Mary carried the infant up to Jerusalem. ... Mary had to present the offering which the Jewish law required at the hands of every mother.

The Life of Our Lord and Saviour Jesus Christ

John Fleetwood 1844

[33] Under the Mosaic law, it was requisite, in order to fulfill all that is spoken of him in the Scriptures, that he should conform to a custom which characterizes the Jewish nation.

The Life of Christ

William Hanna 1863

[50] As an offering for the mother, the law required a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin offering. But the law provided that if the parents were too poor to bring a lamb, a pair of turtledoves or two young pigeons, one for a burnt offering, the other for a sin offering, might be accepted.

[32] This offering ... was to consist of a lamb of the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering. With that consideration for the poor ... it was provided that if the mother were not able to furnish a lamb, a pair of turtle-doves or two young pigeons were to be accepted, the one for the burnt-offering, and the other for the sin-offering.

The Life and Times of Jesus the Messiah

Alfred Edersheim 1883 (1967 ed.)

[50] The offerings presented to the Lord were to be without blemish. These offerings represented Christ, and from this it is evident that Jesus

[194] The child must be free from all such bodily blemishes as would have disqualified him for the priesthood.

The Desire of Ages (Cont'd)

Himself was free from physical deformity. He was the *"lamb without blemish and without spot."* 1 Peter 1:19. His physical structure was not marred by any defect; His body as strong and healthy. And throughout His lifetime He lived in conformity to nature's laws. Physically as well as spiritually, He was an example of what God designed all humanity to be through obedience to His laws.

The Life and Words of Christ
 Cunningham Geikie 1883

[130] He must have been, in all points, without physical blemish.

The Life of Christ
 William Hanna 1863

[51] The dedication of the first-born had its origin in the earliest times. God had promised to give the First-born of heaven to save the sinner. This gift was to be acknowledged in every household by the consecration of the first-born son. He was to be devoted to the priesthood, as a representative of Christ among men.

[34] The first-born invested with a double sacredness, as peculiarly the redeemed of the Lord, would have been consecrated to the office of the priesthood....

Deliverance of Egyptian bondage was itself a type and prophecy of another higher and wider deliverance, and especially of the manner in which that deliverance was to be wrought out.

Compare also: Hanna, *Our Lord's Life on Earth* 1883 p. 13.

[51] In the deliverance of Israel from Egypt, the dedication of the first-born was again commanded. While the children of Israel were in bondage to the Egyptians, the Lord directed Moses to go to Pharaoh, king of Egypt, and say, *"Thus saith the Lord, Israel is My son, even My first-born: and I say unto thee, Let My son go, that he may serve Me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born."* Ex. 4:22,23.

[33] When Moses first got his commission from the Lord in Midian, and was told to go and work out the great deliverance of his people from their Egyptian bondage, the last instruction he received was this: *"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy first-born."* Ex. 4:22,23.

The Desire of Ages (Cont'd)

[51] Moses delivered his message; but the proud king's answer was, *"Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go."* Ex. 5:2. The Lord worked for His people by signs and wonders, sending terrible judgments upon Pharaoh. At length the destroying angel was bidden to slay the first-born of man and beast among the Egyptians. That the Israelites might be spared, they were directed to place upon their doorposts the blood of a slain lamb. Every house was to be marked, that when the angel came on his mission of death, he might pass over the homes of the Israelites.

[51] After sending this judgment upon Egypt, the Lord said to Moses, *"Sanctify unto Me all the first born ... both of man and of beast: it is Mine;"* *"for on the day that I smote all the first-born in the land of Egypt I hallowed unto Me all the first-born of Israel, both man and beast: Mine shall they be: I am the Lord."* Ex. 13:2, Num. 3:13. After the tabernacle service was established, the Lord chose the tribe of Levi in the place of the first-born of all Israel to minister in the sanctuary. But the first-born were still to be regarded as the Lord's, and were to be bought back by a ransom.

[51] Thus the law for the presentation of the first-born was made particularly significant. While it was a memorial of the Lord's wonderful deliverance of the children of Israel, it prefigured a greater deliverance, to be wrought out by the only-begotten Son of God. As the blood sprinkled on the doorposts had saved the first-born of Israel, so the blood of Christ has power to save the world.

The Life of Christ (cont'd.)

[33] But the king's haughty answer to the demand was: *"Who is the Lord, that I should obey his voice to let Israel go?"* Sign after sign was shown, wonder after wonder wrought ... but the spirit of the proud king remained unbroken. ... At last ... the sword was put into the hands of the destroying angel ... which ... fell actually only upon the first-born in every family. ... But the first-born of Israel was saved ... not without the sacrifice of the lamb, for every household had the sprinkling of its shed blood upon the lintel and door-post.

[33-4] It was to preserve and perpetuate the memory of this judgment and this mercy ... that the Lord spake unto Moses, saying, *"Sanctify unto me all the first-born, both of man and beast; it is mine: for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel; mine they shall be: I am the Lord. And it shall be, when thy son asketh thee in time to come. ..."* Ex.13:1, Num. 3:13. ... The tribe of Levi was set apart that it might supply all the priests required for the services of the sanctuary; and the first-born ... were redeemed.

[34] This rite ... had a double character and office. It was a standing memorial or remembrancer of ... the deliverance of their forefathers from the bondage of Egypt and especially of the shielding of their first-born ...; but the deliverance from Egyptian bondage was itself a type and prophecy of another higher and wider deliverance ... that deliverance was to be wrought out.

The Desire of Ages (Cont'd)

[52] What meaning then was attached to Christ's presentation! But the priest did not see through the veil; he did not read the mystery beyond. The presentation of infants was a common scene. Day after day the priest received the redemption money as the babes were presented to the Lord. Day after day he went through the routine of his work, giving little heed to the parents of children, unless he saw some indication of the wealth or high rank of the parents. Joseph and Mary were poor; and when they came with their child, the priests saw only a man and woman dressed as Galileans, and in the humblest garments. There was nothing in their appearance to attract attention, and they presented only the offering made by the poorer classes.

[52] The priest went through the ceremony of his official work. He took the child in his arms, and held it up before the altar. After handing it back to its mother, the inscribed the name "Jesus" on the roll of the first-born. Little did he think, as the babe lay in his arms, that it was the Majesty of heaven, the King of glory. The priest did not think that this babe was the One of whom Moses had written, *"A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you."* Acts 3:22. He did not think that this babe was He whose glory Moses had asked to see. But One greater than Moses lay in the priest's arms; and when he enrolled the child's name, he was enrolling the name of One who was the foundation of the whole Jewish economy. That name was to be

The Life of Christ (cont'd.)

[32] It was part of the daily routine work of the priest-in-waiting to take their payments, to hold up the children before the altar, to enroll their names in the register of the first-born, and so to complete the dedication... without giving much attention either to parents or to child, unless indeed there was something special in their rank, or their appearance, or their offerings. ... But here ... a poor man and woman, in humblest guise ... present themselves.

[33] The woman holds out her first-born babe; he takes, presents, enrolls, and hands it back to her. ...

[35] How little did that Jewish priest, who took the infant Saviour and held him up before the altar, imagine that a greater than Moses, one greater than the temple, was in his arms. How little did he imagine, as he inscribed the new name of Jesus in the roll of the first-born of Israel, that he was signing the death-warrant of the Mosaic economy now waxing old and ready to vanish away.

The Desire of Ages (Cont'd)

its death warrant, for the system of sacrifices and offerings was waxing old; the type had almost reached its antitype, the shadow its substance.

[52] The Shekinah had departed from the sanctuary, but in the Child of Bethlehem was veiled the glory before which angels bow. This unconscious babe was the promised seed, to whom the first altar at the gate of Eden pointed. This was Shiloh, the peace giver. It was He who declared Himself to Moses as the I AM. It was He who in the pillar of cloud and of fire had been the guide of Israel. This was He whom seers had long foretold. He was the Desire of all nations, the Root and the Offspring of David, and the Bright and Morning Star. The name of that helpless little babe, inscribed in the roll of Israel, declaring Him our brother, was the hope of fallen humanity. The child for whom the redemption money had been paid was He who was to pay the ransom for the sins of the whole world. He was the true *"high priest over the house of God,"* the head of *"an unchangeable priesthood,"* the *intercessor at "the right hand of the Majesty on high."* Heb. 10:21; 7:24; 1:3.

[55] Spiritual things are spiritually discerned. In the temple the Son of God was dedicated to the work He had come to do. The priest looked upon Him as he would any other child. But though he neither saw nor felt anything unusual, God's act in giving His Son to the world was acknowledged. This occasion did not pass without some recognition of Christ. *"There was a man in Jerusalem, whose name was Simeon; and the same man was just and devout,*

The Life of Christ (cont'd.)

[35] Who is this child that lies so passive on its mother's breast, and all unconscious of what is being done with him, is handled by the officiating priest? He is, as his birth had proclaimed him to be, one of the seed of Abraham, and yet he afterwards said of himself, *"Before Abraham was, I am."* ... He is ... the root as well as the branch of David. ... He is the first-born of Mary, but he is also the first-born of every creature, the beginning of the creation of God. ... Here then at last is the Lord, the Jehovah, whom so many of the Jews were seeking. ... Here is the Lamb of God. ... Here is the one and only true *High Priest over the house of God*, consecrated to his office, of whose all prevailing, everlasting, and *unchangeable priesthood*, the Aaronic priesthood, the priesthood of the first-born, was but the dim shadow. ... Here is the Son ... as he enters upon that life of service ... not by the blood of bulls and goats, but by his own blood ... having obtained eternal redemption for us.

[36] Humanity in every land should worship him who is a Spirit in spirit and in truth. Yet even so it was; Christ's first entrance into the temple, his dedication there unto the Lord, was no ... common ceremonial. ... It was nothing else than the first formal earthly presentation to the Father of the incarnate Son of God, his first formal earthly dedication to that great work given him to do.

The Desire of Ages (Cont'd)

waiting for the Consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ."

[55] As Simeon enters the temple, he sees a family, presenting their first-born son before the priest. Their appearance bespeaks poverty; but Simeon understands the warnings of the Spirit, and he is deeply impressed that the infant being presented to the Lord is the Consolation of Israel, the One he has longed to see. To the astonished priest, Simeon appears like a man enraptured. The child has been returned to Mary, and he takes it in his arms and presents it to God, while a joy that he has never before felt enters his soul. As he lifts the infant Saviour toward heaven, he says, "*Lord, now lettest Thou Thy servant depart in peace, according to Thy word: for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel.*"

[55] The spirit of prophecy was upon this man of God, and while Joseph and Mary stood by, wondering at his words, he blessed them, and said unto Mary, "*Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against; (yea, a sword shall pierce through thy own soul also), that the thoughts of many hearts may be revealed.*"

[55] Anna also, a prophetess, came in and confirmed Simeon's testimony concerning Christ. As Simeon spoke, her face lighted up with the glory of

The Life of Christ (cont'd.)

[36] It was revealed to him [Simeon] that the desire of his heart should be granted. ... He enters the temple courts; he notices a little family group. ... That infant, an inward voice proclaims to him, is the Messiah he has been waiting for, the Consolation of Israel. ... Then comes into his heart a joy beyond all bounds....[37] He hastens up to Mary, takes from the wondering yet consenting mother's hands the consecrated babe, and clasping it to his beating bosom, with eyes uplifted to heaven, he says, "*Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.*"

[37] Simeon sees the wonder...the spirit of prophecy imparted...he goes on, after a gentle blessing bestowed upon both parents...particularly to Mary.... "*Behold,*" he said to her, "*This child of thine is set for the fall and rising again of many in Israel.*"...

[38] "*Yea, a sword shall pierce through thine own soul also.*"

[39] Simeon's prophetic portraiture of the intention and effect of the Redeemer, had scarcely been completed when another testimony was

The Desire of Ages (Cont'd)

God, and she poured out her heartfelt thanks that she had been permitted to behold Christ the Lord.

[56] Mary pondered the broad and far-reaching prophecy of Simeon. As she looked upon the child in her arms, and recalled the words spoken by the Shepherds of Bethlehem, she was full of grateful joy and bright hope. Simeon's words called to her mind the prophetic utterances of Isaiah: "*There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of His roots: and the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord....And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.*" "*The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined....For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, the Prince of Peace.*" Isa. 11:1-5; 9:2-6.

[56] Yet Mary did not understand Christ's mission. Simeon had prophesied of Him as a light to lighten the Gentiles, as well as a glory to Israel. Thus the angels had announced the Saviour's birth as tidings of joy to all peoples. God was seeking to correct the narrow, Jewish conception of the Messiah's work. He desired men to behold Him, not merely as the deliverer of Israel, but as the Redeemer of the world. But many years must pass before even the mother of Jesus would understand

The Life of Christ (cont'd.)

added, that of aged Anna. ... Her song of praise was added to that of Simeon....She was moved to go about and speak of the Lord.

[38] From all Mary had yet heard, she might have imagined that her child would be welcomed by all Israel. ... But now, for the first time, the indication is clearly given that all Israel was not to hail her child and welcome him as its Messiah.... Strange ... now when her heart was filling with strange, bright hopes ... this prophecy should have been thus early spoken.

[37] Joseph and Mary stand lost in wonder. How has this stranger come to see aught uncommon in this child; how come to see in him the salvation of Israel? Have some stray tidings of his birth come into the holy city from the hill country of Judea, or has the wondrous tale the shepherds of Bethlehem "*made known abroad,*" been repeated in this old man's hearing? What he says is in curious harmony with all the angel had announced to Mary and to the shepherds about the child, yet there is

The Desire of Ages (Cont'd)

his mission.

Mary looked forward to the Messiah's reign on David's throne, but she saw not the baptism of suffering by which it must be won. Through Simeon it is revealed that the Messiah is to have no unobstructed passage through the world. In the words of Mary, "*A sword shall pierce through thy own soul also,*" God in His tender mercy gives to the mother of Jesus an intimation of the anguish that had already for His sake she had begun to bear.

[56] "*Behold,*" Simeon had said, "*this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.*" They must fall who would rise again. We must fall upon the Rock and be broken before we can be uplifted in Christ. Self must be dethroned, pride must be humbled, if we would know the glory of the spiritual kingdom. The Jews would not accept the honor that is reached through humiliation. Therefore they would not receive their Redeemer. He was a sign that was spoken against.

[57] "That the thoughts of many hearts may be revealed." In the light of the Saviour's life, the hearts of all, even from the Creator to the prince of darkness, are revealed. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the

The Life of Christ (cont'd.)

a difference; for now, for the first time, is it distinctly declared that this child shall be a light to lighten the Gentiles; nay, his being such a light is placed even before his being the glory of Israel. Has Simeon had...an independent and fuller testimony borne to the Messiahship of Jesus?

[38] Nor was Mary herself to escape. ... "*Yea, a sword shall pierce through thine own soul also*" ... a singular token of the tender sympathy to prepare and fortify her for the bitter trials in store for her, this prophecy should have been thus early spoken.

[37] "*Behold,*" he said to her, "*this child of thine is set for the fall and rising again of many in Israel.*" He may have meant, in saying so, that the purpose and effect of the Lord's showing unto Israel would be the casting down of many in order to the raising of them up again; the casting of them down from their earlier, worldlier thoughts and expectations, in order to the lifting them to higher, worthier, more spiritual conceptions. ... Some were to rise, others were to fall....

[38] He was to be a "sign which should be spoken against."

[40] Finally, Christ is the great Revealer of the thoughts and intents of the heart. Are we proud, are we covetous, are we worldly, are we self-willed? ... In that struggle the spirit unconsciously revealeth its true conditions before God....

The Desire of Ages (Cont'd)

thoughts of God toward us are "*Thoughts of peace, and not of evil.*" Jer. 29:11. It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me.

[57] At the cross of Calvary, love and selfishness stood face to face. Here was their crowning manifestation. Christ had lived only to comfort and bless, and in putting Him to death, Satan manifested the malignity of his hatred against God. He made it evident that the real purpose of his rebellion was to dethrone God, and to destroy Him through whom the love of God was shown.

The Great Teacher

John Harris 1836 (1870 ed.)

[96] He showed us that, while the hatred of God against sin is strong as death, his love to sinners is yet stronger than death.

[90] For what adequate reason... could this mighty transfer have been made — this transfer of all things into the hands of the incarnate Savior, if not for the purpose of employing and making them known? ... [91] It was committed to him with a commission to make it known....

[91] In exalting the character of God he was virtually magnifying his own....

[95] Did he join himself to our nature? It was to show us that God would have us be in the closest union with himself, and that, as we cannot possibly be happy without him, so neither can his love be satisfied without us....

To convince us, therefore, that there was no dissentient principle in the character of God, ... they should now be all collected, and concentrated, and put forth in some mighty act of grace.

[97] Calvary was selected for the eventful scene. ... Love and hatred confronted each other. At that moment, of all the passions and principles in the universe, these two antagonist powers alone remained. ... The object of one was to unite its whole force ... into one annihilating stroke.

The Desire of Ages (Cont'd)

[57] By the life and death of Christ, the thoughts of men also are brought to view. From the manger to the cross, the life of Jesus was a call to self-surrender, and to fellowship in suffering. It unveiled the purposes of men. Jesus came with the truth of heaven, and all who were listening to the voice of the Holy Spirit were drawn to Him. The worshipers of self belonged to Satan's kingdom. In their attitude toward Christ, all would show on which side they stood. And thus everyone passes judgment on himself.

The Life of Christ

William Hanna 1863

[40] Finally, Christ is the great Revealer of the thoughts and intents of the heart. ... Bring them near, force them home upon the conscience and the heart; then it is that the inward struggle begins; and in that struggle the spirit unconsciously revealeth its true condition before God.

Appendix Chapter 7 Exhibit

The Spirit of Prophecy, Vol. 3,
E. G. White 1878

The Life and Epistles of the
Apostle Paul.

Conybeare & Howson 1852

[295] Saul, who had distinguished himself as a zealous opponent ... took a leading part against Stephen. ... He brought the weight of eloquence and the logic of the Rabbis to bear.

[72] Saul of Tarsus, already distinguished by his zeal ... bore a leading part in the discussions ... in all the energy of vigorous manhood ... and ... logic of the rabbis.

[295] He believed in the God of Abraham, Isaac, and Jacob, and was fully established in regard to the privileges of the Jews; but his faith was broad, and he knew the time had come when the true believers should worship not alone in temples made with hands; but, throughout the world, men might worship God in Spirit and in truth.

[73] Not doubting the divinity of the Mosaic economy, and not faithless to the God of Abraham, Isaac, and Jacob, he yet saw that the time was coming — yea, then was — when the “true worshippers” should worship him not in the temple only or in any one sacred spot, but everywhere throughout the earth, in spirit and in truth.

[296] As Stephen stood face to face with his judges, to answer to the crime of blasphemy, a holy radiance shone upon his countenance. “And all ... saw his face as it had been the face of an angel.” Those who exalted Moses might have seen in the face of the prisoner the same holy light which radiated the face of that ancient prophet. The shekinah was a spectacle which they would never again witness in the temple whose glory had departed forever. Many who beheld

[74] The eyes of all were fixed upon his countenance ... with a supernatural radiance and serenity. ... “They saw his face as it had been that of an angel.” The judges ... might have remembered the shining on the face of Moses, and trembled ... instead of ... the faded glories of the second temple ... they might have recognized in the spectacle before them the Shechinah.

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(cont'd)

the lighted countenance of Stephen trembled and veiled their faces.

[296] Stephen was questioned as to the truth of the charges against him, and took up his defense in a clear thrilling voice that rang through the council hall. He proceeded to rehearse the history of the chosen people of God. ... He showed a thorough knowledge of the Jewish economy, and the spiritual interpretation of it now made manifest through Christ. He began with Abraham, and traced down through history from generation to generation, going through all the national records of Israel to Solomon, taking up the most impressive points to vindicate his case.

He showed that God commended the faith of Abraham, which claimed the land of promise, though he owned no foot of land. He dwelt especially upon Moses.

[297] He repeated the words of Moses. ... He presented distinctly before them that the sin of Israel was in not heeding the voice of the angel. ... He made plain his own loyalty to God and to the Jewish faith, while he showed that the law in which they trusted for salvation had not been able to preserve Israel from idolatry. ... He referred to the building of the temple by Solomon ... and to the words of Isaiah. ... The place of God's highest worship was in Heaven.

[298] The priest rent his robe. This act was ... a signal. ... In the midst of his sermon, he concluded ... breaking away ... and turning upon his infuriated judges.

The Life and Epistles of the Apostle Paul (cont'd)

[74] And then Stephen answered, and his clear voice was heard in the silent council-hall as he went through the history of the chosen people, proving his own deep faith in the sacredness of the Jewish economy, but suggesting here and there that spiritual interpretation of it which had always been the true one, and the truth of which was now to be made manifest to all. He began, with a wise discretion, from the call of Abraham, and travelled historically in his argument through all ... those points which made for his own cause. He showed that God's blessing rested on the faith of Abraham, though he had "not so much as to set his foot on" in the land of promise.

[75] He dwelt in detail on the law-giver in such a way as to show his own unquestionable orthodoxy ... and reminded his hearers that the Law, in which they trusted, had not kept their forefathers from idolatry. ... And so he passed on to the temple ... of Solomon ... of the prophet Isaiah, who denied that any temple "made with hands" could be the place of God's highest worship.

[76] The rebuke which Stephen ... broke away from ... was the signal for a general outburst. ... The scene before his eyes was no longer the council-hall at Jerusalem and the cir-

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(cont'd)

The scene about him faded from his vision; the gates of Heaven were ajar, and Stephen, looking in, saw the glory of the courts of God, and Christ, as if just risen from his throne, standing ready to sustain his servant, who was about to suffer martyrdom for his name.

[306] Of a similar character, though in a different direction, was the zeal of James and John, when they would have called down fire from heaven to consume those who slighted and scorned their Master.

[307] The scene was one of the greatest confusion. The companions of Saul were stricken with terror, and almost blinded by the intensity of the light. They heard the voice, but saw no one, and to them all was unintelligible and mysterious. But Saul, lying prostrate upon the ground, understood the words that were spoken, and saw clearly before him the Son of God.

[308] No doubt entered the mind of Saul that this was the veritable Jesus of Nazareth who spoke to him.

[310] How different from what he had anticipated was his entrance into that city ... expecting ... applause because of ... the great zeal ... he had manifested in searching out the believers, to carry them as captives to Jerusalem ... and to send them as

The Life and Epistles of the Apostle Paul (cont'd)

cle of infuriated judges, but he gazed up ... and saw Jesus, in whose righteous cause he was about to die. Here alone he is said to be standing. It is as if (according to Chrysostom's beautiful thought) he had risen from his throne to succor his persecuted servant and to receive him to himself.

[86-7] The zeal which burnt in him was that of James and John before their illumination, when they wished to call down fire from heaven. ...

[90] The whole scene was evidently one of the utmost confusion, and the accounts are such as to express in the most striking manner the bewilderment and alarm of the travellers.

But while the others were stunned, stupefied, and confused, a clear light broke terribly on the soul of one of those who were prostrated on the ground. A voice spoke ... to him which to the rest was a sound mysterious and indistinct. He heard what they did not hear. ... He heard the voice of the Son of God. ... He saw Jesus, whom he was persecuting. ...

[92] No human instrumentality intervened to throw the slightest doubt upon the reality of the communication between Christ himself and the apostle. ...

[93] Thus entered Saul into Damascus — not, as he had expected, to triumph in an enterprise on which his soul was set ... to enter into houses and carry off prisoners to Jerusalem — but he passed, himself like a prisoner ... led by the hands of others.

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(cont'd)

prisoners.

[311] But how changed was the scene from that which he had anticipated! ... Instead ... he was himself virtually a prisoner ... dependent upon the guidance of his companions ... helpless, and tortured by remorse.

[311] He was ... solitary and alone. ... He passed three days in perfect blindness. ... With bitterness he remembered Stephen. ... He thought with horror of his own guilt. ...

[311] He was in lonely seclusion; he had no communication with the church, for they had been warned of the purpose of his journey to Damascus by the believers in Jerusalem; and they believed that he was acting a part. ...

[312] Those three days were like three years to the blind and conscience-smitten Jew. He was no novice in the Scriptures, and in his darkness and solitude he recalled the passages which referred to the Messiah, and traced down the prophecies, with a memory sharpened by the conviction that had taken possession of his mind.

[317] Paul was baptized by Ananias in the river of Damascus. He was then strengthened by food, and immediately began to preach Jesus to the believers in the city. ... He also taught in the synagogues that Jesus ... was indeed the Son of God.

[317] The Jews were thoroughly surprised and confounded by the conversion of Paul. They were aware of his position at Jerusalem, and

The Life and Epistles of the Apostle Paul (cont'd)

[93] Three days of blindness continued. ... The conflict of Saul's feelings was so great, and his remorse so piercing and so deep ... that he neither ate nor drank.

[93] He could have no communion with the Christians, for they had been terrified by the news of his approach. ... The recollections of his early years, the passages of the ancient Scriptures which he had never understood — the thought of his own cruelty and violence, — the memory of the last looks of Stephen, — all these crowded into his mind, and made the three days equal to long years of repentance.

[95] He was baptized [in] "the rivers of Damascus." ... His body was strengthened with food. ...

He "straight away preached in the synagogues" ... that Jesus was "the Son of God."

[95] The Jews were astounded. They knew what he had been at Jerusalem. They knew why he had come to Damascus. And now they saw

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(cont'd.)

knew what was his principal errand to Damascus, and that he was armed with a commission from the high priest that authorized him to take the believers ... as prisoners. ... Paul demonstrated to all who heard him that his change of faith was not from impulse nor fanaticism.

[318] As he labored ... his faith grew stronger; his zeal in maintaining that Jesus was the Son of God increased.

[318] After the Jews had recovered from their surprise at his wonderful conversion and subsequent labors ... their astonishment ... changed into an intense hatred.

He [Paul] went into Arabia; and there, in comparative solitude, he had ample opportunity for communion with God, and for contemplation. He wished to be alone with God, to search his own heart, to deepen his repentance, and to prepare himself by prayer and study. ... He was an apostle, not chosen of men, but chosen of God, and his work was plainly stated to be among the Gentiles.

[319] Paul now returned to Damascus, and preached boldly in the name of Jesus. The Jews could not withstand the wisdom of his arguments, and they therefore counseled together to silence his voice by force — the only argument left to a sinking cause. They decided to assassinate him. The apostle was made acquainted with their purpose. ... In this humiliating manner Paul made his escape from Damascus.

The Life and Epistles of the Apostle Paul (cont'd)

him ... utterly discarding the "commission of the high priests" ... the authority of his journey. [96] Yet it was evident that his conduct was not the result of a wayward and irregular impulse. His convictions never hesitated, his energy grew continually stronger.

[96] The fury of the Jews when they recovered from their first surprise must have been excited to the utmost pitch, and they would soon have received a new commissioner from Jerusalem armed with full powers to supersede and punish one whom they must have regarded as the most faithless of apostates. Saul ... went into Arabia. ...

[97] Either ... he went to preach the gospel ... or he went for the purpose of contemplation and solitary communion with God, to deepen his repentance and fortify his soul with prayer. ...

He was an apostle "not of men, neither by man," and the Divine Will was "to work among the Gentiles by his ministry."

[99] Saul had "returned to Damascus, preaching boldly in the name of Jesus." The Jews, being no longer able to meet him in controversy, resorted to that which is the last argument of a desperate cause: they resolved to assassinate him. Saul became acquainted with the conspiracy. ... [100] There was something of humiliation in this mode of escape [from] Damascus.

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(cont'd.)

[319] He now proceeded to Jerusalem, wishing to become acquainted with the apostles there, and especially with Peter. He was very anxious to meet the Galilean fishermen who had lived, and prayed, and conversed with Christ upon earth. It was with a yearning heart that he desired to meet the chief of apostles. As Paul entered Jerusalem, he regarded with changed views the city and the temple. He now knew that the retributive judgment of God was hanging over them.

[320] The grief and anger of the Jews because of the conversion of Paul knew no bounds. But he was firm as a rock, and flattered himself that when he related his wonderful experience to his friends, they would change their faith as he had done, and believe on Jesus. He had been strictly conscientious in his opposition of Christ and his followers, and when he was arrested and convicted of his sin, he immediately forsook his evil ways. ... He now fully believed that when his friends and former associates heard the circumstances of his marvelous conversion, and saw how changed he was from the proud Pharisee ... they would also become convicted of their error, and join the ranks of the believers.

[320] He attempted to join himself to his brethren, the disciples; but ... they would not receive him as one of their number. They remembered his former persecutions, and suspected him. ... True, they had heard of his wonderful conversion, but as he had immediately retired into Arabia, and they had heard nothing definite of him farther, they had not credited the rumor of his great change.

The Life and Epistles of the Apostle Paul (cont'd)

[100] He turned his steps towards Jerusalem. His motive for the journey, as he tells us in the Epistle to the Galatians, was a desire to become acquainted with Peter. ... But he must have heard much from the Christians at Damascus of the Galilean fisherman. Can we wonder that he should desire to see the chief of the Twelve ... who had long on earth been the constant companion of his Lord?

How changed was everything since he had last travelled. ...

[101] Yet not without grief could he look upon that city ... over which he now knew that the judgment of God was impending. ... The grief ... the fury ... all this, he knew, was before him. The sanguine hopes ... predominated in his mind. He thought that they would believe as he had believed. He argued thus with himself: that they well knew that he had "imprisoned and beaten;" ... and that when they saw the change which had been produced in him, and heard the miraculous history he could tell them, they would not refuse to "receive his testimony."

[101] Thus, "he attempted to join himself to the disciples" of Christ. But as the Jews hated him, [102] so the Christians suspected him. His escape had been too hurried. ... Whatever distant rumor might have reached them ... of his conduct at Damascus, of his retirement in Arabia, they could not believe that he was really a disciple.

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(cont'd.)

[320] Barnabas, who had liberally contributed his money to sustain the cause of Christ, and to relieve the necessities of the poor, had been acquainted with Paul when he opposed the believers. [321] He now came forward and renewed that acquaintance. ... He fully believed and received Paul, took him by the hand and led him into the presence of the apostles. He related his experience which he had just heard — that Jesus had personally appeared to Paul while on his way to Damascus; that he had talked with him ... and had afterward maintained that Jesus was the Son of God.

[321] The apostles no longer hesitated; they could not withstand God. Peter and James, who at that time were the only apostles in Jerusalem, gave the right hand of fellowship. ... Here the two grand characters of the new faith met — Peter, one of the chosen companions of Christ while he was upon earth, and Paul, a Pharisee who, since the ascension of Jesus, had met him face to face, and had talked with him. ...

[321] This first interview was of great consequence to both these apostles; but it was of short duration, for Paul was eager to get about his Master's business. Soon the voice which had so earnestly disputed with Stephen was heard in the same synagogue fearlessly proclaiming that Jesus was the Son of God — advocating the same cause that Stephen had died to vindicate. ...

The Life and Epistles of the Apostle Paul (cont'd)

[102] And ... it was Barnabas, already known to us as a generous contributor of his wealth to the poor came forward again ... "took him by the hand," and brought him to the apostles. It is probable that Barnabas and Saul were acquainted with each other before. ... When Barnabas related how "the Lord" Jesus Christ had personally appeared to Saul, and had even spoken to him, and how he had boldly maintained the Christian cause in the synagogues of Damascus, then the apostles laid aside their hesitation.

[102] Peter's argument must have been: ... "who am I that I should withstand God?" He and James, the Lord's brother, the only other apostle who was in Jerusalem at the time, gave to him the "right hands of fellowship."

[102] This first meeting of the fisherman of Galilee and the tentmaker of Tarsus, the chosen companion of Jesus on earth and the chosen Pharisee who saw Jesus in the heavens ... is passed over in Scripture in a few words.

[102] The intercourse was full of present comfort and full of great consequences. But it did not last long. ... [103] The same zeal which had caused his voice to be heard in the Hellenistic synagogues in the persecution against Stephen now led Saul in the same synagogues to declare fearlessly his adherence to Stephen's cause.

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(cont'd.)

[322] The same fury that had burst forth upon Stephen was visited upon himself. ... He had taken so active a part in the martyrdom of Stephen that he was deeply anxious to wipe out the stain by boldly vindicating the truth which had cost Stephen his life. ...

[323] When the brethren learned of the vision of Paul, and the care which God had over him, their anxiety on his behalf was increased.

Compare "Deliverance of Peter" chapter in Ellen G. White's *The Spirit of Prophecy* [334-35] and the "Delivered from Prison" chapter in Ellen G. White's *The Act of The Apostles* [143-54]—

With "Angel Visits in the Night" chapter of Daniel March's *Night Scenes in the Bible* [451-66].

[352-3] Mark did not apostatize from the faith of Christianity. ... [Paul] distrusted his steadiness of character. ... The mother of Mark was a convert to the Christian religion; and her home was an asylum for the disciples. ...

He had witnessed the wonderful power attending their ministry; ... he had seen the faith of his mother tested and tried without wavering; he had witnessed the miracles performed by the apostles ...; he had himself preached the Christian faith. ... He had, as the companion of the apostles, rejoiced in the success of their mission; ... and he sought the attractions of home at a time when his services were most needful.

The Life and Epistles of the Apostle Paul (cont'd)

[103] The same fury which had caused the murder of Stephen now brought the murderer of Stephen to the verge of assassination. ...

As he was praying ... in the temple ... he fell into a trance, and ... saw Jesus, who ... said ... "Get thee quickly out of Jerusalem." ... He hesitated ... the memory of Stephen, which haunted him ... furnishing him with an argument. ... For the third time it was declared to him that the field of his labors was among the Gentiles. ... The care of God gave the highest sanction to the anxiety of the brethren.

[147] We are not to suppose that this implied an absolute rejection of Christianity. ... Yet ... we shall ... see good reasons why Paul should afterward, at Antioch, distrust the steadiness of his character. The child of a religious mother who had sheltered in her house the Christian disciples in a fierce persecution, he had joined himself to Barnabas and Saul. ... He had been a close spectator of the wonderful power of the religion of Christ, he had seen the strength of faith under trial in his mother's home; he had attended his kinsman Barnabas in his labors of zeal and love; ... he had even been the "minister" of apostles in their successful enterprise. ... He was drawn from the work of God by the attraction of an earthly home.

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(cont'd.)

[353] Paul was afterward reconciled to Mark, and received him as a fellow-laborer. He also recommended him to the Colossians as one who was a "fellow-worker unto the kingdom of God," and a personal comfort to him, Paul. Again, not long prior to his death, he spoke of him as profitable to him in the ministry.

[355] They could not endure that the Gentiles should enjoy religious privileges on an equality with themselves. ... This had ever been the great sin of the Jew. ...

When they learned that the Messiah preached by the apostles was to be a light to the Gentiles, as well as the glory of his people Israel, they were beside themselves with rage, and used the most insulting language to the apostles.

[355] The apostles now clearly discerned their duty, and the work which God would have them do. They turned without hesitation to the Gentiles, preaching Christ to them. ... The mind of Paul had been well prepared to make this decision, by the circumstances attending his conversion, his vision in the temple at Jerusalem, ... and the success which had already crowned his efforts among them.

The Life and Epistles of the Apostle Paul (cont'd)

[147] Nor did Paul always retain his unfavorable judgment of him [Mark] ... but ... in his Roman imprisonment, commended him to the Colossians as one who was "a fellow-worker unto the kingdom of God" and "a comfort" to himself; and in his latest letter, just before his death, he speaks of him again as one "profitable to him for the ministry."

[159] They could not endure the notion of others being freely admitted to the same religious privileges with themselves. This was always the sin of the Jewish people. ...

[160] They found that this Messiah ... was "a light to lighten the Gentiles" as well as "the glory of his people of Israel." They made an uproar, and opposed the words of Paul with all manner of calumnious expressions, "contradicting and blaspheming."

[160] And then the apostles, promptly recognizing in the willingness of the Gentiles and the unbelief of the Jews the clear indications of the path of duty ... turned at once without reserve to the Gentiles. Paul was not unprepared for the events which called for this decision. The prophetic intimations at his first conversion, his vision in the temple at Jerusalem, his experience at the Syrian Antioch, his recent success in the island of Cyprus, must have led him to expect the Gentiles to listen.

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(cont'd.)

[356] Hosea had said, "...I will say to them which were not my people, Thou art my people."

During the life of Christ on earth he had sought to lead the Jews out of their exclusiveness. The conversion of the centurion, and that of the Syrophenician woman, were instances of his direct work outside of the acknowledged people of Israel. ... The time had now come for ... work among the Gentiles, of whom whole communities received the gospel gladly, and glorified God. ... The unbelief and malice of the Jews did not turn aside the purpose of God; for a new Israel was being grafted into the old olive-tree. The synagogues were closed against the apostles but private houses were thrown open for their use, and public buildings of the Gentiles were also used in which to preach the Word of God.

[357] The Jews, however, were not satisfied with closing their synagogues against the apostles but desired to banish them from that region.

[357] On this occasion the apostles followed the instruction of Christ: "Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. ... " The apostles were not discouraged by this expulsion; they remembered the words of their Master: "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad."

The Life and Epistles of the Apostle Paul (cont'd)

[160] That which was ... foretold in the Old Testament ... that [161] he should be honored by "those who were not a people," — that which had already seen its first fulfillment in isolated cases during our Lord's life, as in the centurion and the Syrophenician woman whose faith had no parallel ... began now to be realized. ... While the Jews ... rejected Christ, the Gentiles "rejoiced and glorified the word of God." ... A new "Israel," a new "election," succeeded to the former. ... The synagogue had rejected the inspired missionaries, but the apostolic instruction went on in some private house or public building belonging to the heathen.

[161] The enmity of the Jews, however, was not satisfied by the expulsion of the apostles from the synagogue. ... Thus a systematic persecution was excited ... [to induce] a sentence of formal banishment.

[162] In cases such as these instructions had been given by our Lord himself how his apostles were to act. ... "Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them." ... Another of the sayings of Christ was fulfilled in the midst of those who had been obedient to the faith: "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad."

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(cont'd.)

[358] The apostles next visited Iconium. This place was a great resort for pleasure-seekers, and persons who had no particular object in life. The population was composed of Romans, Greeks, and Jews. ... The unbelieving Jews commenced an unreasonable opposition of those who accepted the true faith, and, as far as lay in their power, influenced the Gentiles against them.

The apostles, however, were not easily turned from their work.

[360] [The Jews] determined that the apostles should have no opportunity to vindicate themselves; but that mob power should interfere, and put a stop to their labors by stoning them to death.

[360] The apostles next went to Lystra and Derbe, cities of Lycaonia. These were populated by a heathen, superstitious people. ... They now came in contact with an entirely new element, — heathen superstition — and idolatry.

[361] They were brought in opposition with Jewish bigotry and intolerance, sorcery, blasphemy, unjust magistrates who loved to exercise their power, false shepherds, superstition, and idolatry.

[361] In Lystra there was no Jewish synagogue, though there were a few Jews in the place. The temple of Jupiter occupied a conspicuous position there. ...

[362] As Paul recounted the works of Christ ... he perceived a cripple

The Life and Epistles of the Apostle Paul (cont'd)

[162] Iconium has obtained a place in history ... its population ... a large number of trifling and frivolous Greeks ... the theatre ... the marketplace ... some few Roman officials ... an old-established colony of Jews. ...

[163] The unbelieving Jews raised up an indirect persecution by exciting the minds of the Gentile population against those who received the Christian doctrine. But the apostles persevered, and lingered in the city ... having their confidence strengthened by the miracles.

[164] A determined attempt was at last made to crush the apostles by loading them with insult and actually stoning them.

[165] The cities of Lystra and Derbe. ... One peculiar circumstance strikes us immediately in what we read of the events in this town — that no mention occurs of any synagogue or of any Jews. ... We are instantly brought in contact with a totally [166] new subject — with heathen superstition and mythology ... but the mythology and superstition of a rude and unsophisticated people ... with sorcerers and philosophers, cruel magistrates and false divinities.

[166] The temple of Jupiter was a conspicuous object in front of the city gates. ...

[167] Paul observed a cripple who was earnestly listening ... setting his eyes on [him]. ... Paul perceived "that he had faith to be saved." ... So Paul

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(cont'd.)

whose eyes were fastened upon him ... whose faith he discerned. ...

In the presence of that idolatrous assembly, Paul commanded [him] to stand upright upon his feet. ... Strength came with this effort of faith; and he who had been a cripple walked and leaped as though he had never experienced an infirmity.

[362] The Lycaonians were all convinced that supernatural power attended the labors. ... [363] This belief was in harmony with their traditions that gods visited the earth ... [that] Jupiter and Mercury, were in their midst. ... [Paul] they believed to be Mercury; for Paul was active, earnest, quick, and eloquent with words of warning and exhortation. ...

[364] But, after much persuasion ... the people were reluctantly led to give up their purpose. ...

[365] The miracle wrought upon the cripple, and its effect upon those who witnessed it, led them [the Jews] to ... put their false version upon the work.

The same class had formerly accused the Saviour of casting out devils through the power of the prince of devils; they had denounced him as a deceiver; and they now visited the same unreasoning wrath upon his apostles.

[366] The malicious Jews did not hesitate to take full advantage of the superstition and credulity of this heathen people. ...

The martyrdom of Stephen was brought vividly to his [Paul's] mind, and the cruel part he had acted on that occasion.

The Life and Epistles of the Apostle Paul (cont'd.)

said before his idolatrous audience at Lystra, "Stand upright on thy feet." ... The new strength in the body rushed. ... The lame man sprang up ... and walked like those who had never had experience of infirmity.

[168] An illiterate people would rush ... immediately to the conclusion that supernatural powers were present ... that the gods [Jupiter and Mercury] had again visited them in the likeness of men. ... They identified Paul with Mercury, because his eloquence corresponded with one of that divinity's attributes ... quick words of warning and persuasion. ...

[170] The crowd reluctantly retired ... when certain Jews found how great an effect it had produced on the people of Lystra ... they would be ready with a new interpretation. ... They would say that it had been accomplished not by divine agency, but by some diabolical magic, as once they had said at Jerusalem that He who came "to destroy the works of the devil" cast out devils "by Beelzebub the prince of the devils."

[171] The Jews, taking advantage of the credulity of a rude tribe ... had meditated ... Paul was stoned — not hurried out of the city to execution like Stephen, the memory of whose death must have come over Paul at this moment with impressive force.

The Spirit of Prophecy, Vol. 3
(cont'd.)

[367] Timothy had been converted through the ministration of Paul, and was an eye-witness of the sufferings of the apostle upon this occasion. ... In one of the epistles of Paul to Timothy he refers to his personal knowledge of this occurrence. Timothy became the most important help to Paul and to the church. He was the faithful companion of the apostle in his trials and in his joys. The father of Timothy was a Greek; but his mother was a Jewess, and he had been thoroughly educated in the Jewish religion.

[368] The next day after the stoning of Paul, the apostles left the city, according to the direction of Christ: "When they persecute you in this city, flee ye into another."

[368] But both Paul and Barnabas returned again to visit Antioch, Iconium, and Lystra, the fields of labor where they had met such opposition and persecution. In all those places were many souls that believed the truth; and the apostles felt it was their duty to strengthen and encourage their brethren.

[368] Churches were duly organized in places before mentioned, elders appointed in each church, and the proper order and system established there. ... But certain Jews ... asserted, with great assurance, that none could be saved without being circumcised. ...

[370] The national peculiarities of the Jews, which kept them distinct from all other people, would finally

The Life and Epistles of the Apostle Paul (cont'd.)

[172] We know from Paul's own expression, "my own son in the faith," that he [Timothy] was converted by Paul himself. ... Timothy was a witness of Paul's injurious treatment. ... Paul in the Second Epistle to Timothy (iii.10,11) reminds him of his own intimate and personal knowledge of the sufferings he had endured. ...

It was here ... [Paul] found an associate who became to him and the Church far more than Barnabas, the companion of his first mission. ...

[171] Paul ... at Lystra ... found ... "Timotheus, whose mother was a Jewess, while his father was a Greek."

[171] Jesus Christ had said, "When they persecute you in one city, flee to another," and the very "next day" Paul departed with Barnabas to Derbe.

[173] He turned back upon his footsteps, and revisited the places, Lystra, Iconium, and Antioch, where he himself had been reviled and persecuted, but where he had left, as sheep in the desert, the disciples whom His Master had enabled him to garner. They needed building up and strengthening in the faith.

[173] They ordained elders in every church ... "they made choice of fit persons to serve the sacred ministry of the Church."

[182] [The Jewish Christians] saw that Christianity ... was rapidly becoming a universal and indiscriminating religion in which the Jewish element would be absorbed and lost. ...

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(cont'd)

disappear from among those who embraced the gospel truths.

[372] Grace, wisdom, and sanctified judgment were given to the apostles to decide the vexed question.

Peter reasoned that the Holy Ghost had decided the matter by descending with equal power upon the uncircumcised Gentiles and the circumcised Jews.

[374] This address of Peter brought the assembly to a point where they could listen with reason to Paul and Barnabas, who related their experience in working among the Gentiles....

James bore his testimony with decision.

[375] The Gentiles, however, were to take no course which should materially conflict with the views of their Jewish brethren, or which would create prejudice in their minds against them.

[377] When Peter, at a later date, visited Antioch, he acted in accordance with the light given him. ... Quite a number followed Peter's example. Even Barnabas was influenced. ... Paul ... openly rebuked him....

Peter saw the error into which he had fallen.

The Life and Epistles of the Apostle Paul (cont'd.)

[183] Some of the "false brethren" ... said, "Except ye be circumcised after the manner of Moses, ye cannot be saved."

[179] That grace gave to the minds of the apostles the wisdom, discretion, forbearance, and firmness which were required. ...

[187] Peter ... rose to address the assembly. ... The communication of the Holy Ghost was the true test of God's acceptance, and God ... no respecter of persons ... [shed abroad] the same miraculous gifts on Jew and Gentile.

[188] The next speakers were Paul and Barnabas. ... They had much to relate of what they had done and seen together. ...

James ... pronounced the Mosaic rites were not of eternal obligation ... [189] with great force on all who heard it.

[189] A due consideration for the prejudices of the Jews made it reasonable for the Gentile converts to comply with some of the restrictions.

[193] Paul and Barnabas protracted their stay [at Antioch]. It is in this interval that ... [occurs] that visit of Peter to Antioch. ... Other Jewish Christians were led away by his example ... even Barnabas ... was "carried away".... When Paul ... perceived the motive ... [he rebuked] Peter "before all." ...

The Spirit of Prophecy, Vol. 3
(cont'd.)**The Life and Epistles of the Apostle Paul** (cont'd.)

[196] It is not improbable that Peter was immediately convinced of his fault.

Compare "Imprisonment of Paul and Silas" chapter of Ellen G. White's *Spirit of Prophecy*, vol. 3 [378-87]—

with Daniel March's *Night Scenes in the Bible* [470-76].

[394] The minds of the Bereans were not narrowed by prejudice, and they were willing to investigate and receive the truths preached.

[281] Their minds were less narrowed by prejudice, and they were more willing to receive "the truth in the love of it."

[394] The unbelieving Jews ... again stirred up the excitable passions of the lower class to do them [apostles] violence. ... This hasty retreat from Berea deprived Paul of the opportunity he had anticipated of again visiting the brethren at Thessalonica.

[394] God, in his providence, permitted Satan to hinder Paul from returning to the Thessalonians. Yet the faithful apostle steadily pressed on through opposition, conflict, and persecution, to carry out the purpose of God as revealed to him in the vision at Jerusalem: "I will send thee far hence unto the Gentiles."

[395] From Berea Paul went to Athens. He was accompanied on his journey by some of the Bereans who had been newly brought into the faith, and who were desirous of learning more from him of the way of life.

Statues of their gods and the deified heroes of history and poetry met the eye in every direction. ...

[282] The Jews ... "stirred up the people there." ... And on this occasion, as on that, the dearest wishes of his [Paul's] heart were thwarted. The providence of God permitted "Satan" to hinder him from seeing his dear Thessalonian converts ... and the path of the apostle was urged on, in the midst of trial and sorrow, in the direction pointed out in the vision at Jerusalem — "far hence unto the Gentiles."

[283] Meanwhile, some of the new converts accompanied Paul in his flight, thus adding a new instance to those we have already seen of the love which grows up between those who have taught and those who have learnt the way of the soul's salvation.

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(cont'd.)

[395] Sanctuaries and temples, involving untold expense, reared their lofty forms on every hand. Victories of arms, and deeds of celebrated men, were commemorated by sculptures, shrines, and tablets. ... [Paul's] spirit was stirred with jealousy for God, whom he saw dishonored on every side. ...

[396] Paul was not deceived by the grandeur and beauty of that which his eyes rested upon, nor by the material wisdom and philosophy. ... He perceived that human art had done its best to deify vice and make falsehood attractive. ...

[396] His solitude ... was oppressive. ... He felt himself to be utterly isolated. In his Epistle to the Thessalonians he expresses his feelings in these words: "Left at Athens alone." ...

... Paul's work was to bear the tidings of salvation to a people. ... He was not traveling for the purpose of sight-seeing, nor to gratify a morbid desire for new and strange scenes. ... Grieved at the idolatry everywhere visible about him, he felt a holy zeal for his Master's cause. ... But the principal work of Paul in that city was to deal with paganism.

The Life and Epistles of the Apostle Paul (cont'd.)

[293] At the entrance ... was the statue of Mercurius Propylaeus. ... Farther on was a shrine of Diana ... intermixed with what had reference to divinities were the memorials of eminent men and of great victories. ... But the main characteristics ... were mythological and religious, and truly Athenian.

[297] He burned with zeal for that God ... whom he saw dishonored on every side. He was melted with pity for those who ... were "wholly given to idolatry." ... His eye was not blinded to the reality of things by the appearance either of art or philosophy. Forms of earthly beauty and words of human wisdom were valueless in his judgment ... if they deified vice and made falsehood attractive.

[297] The existence of this feeling is revealed to us in the Epistle to the Thessalonians. ... The sense of solitude weighed upon his spirit. ... It was a burden and a grief to him to be "left in Athens alone." ... But with us such feelings are often morbid. ... We travel for pleasure, for curiosity, for excitement. ... Paul travelled that he might give to others the knowledge of salvation. ...

[298] Though moved with grief and indignation ... he deemed his first thought should be given to his own people. The subjects [of our attention] are connected not with Judaism, but with paganism.

The Spirit of Prophecy, Vol. 3
(cont'd.)

[397] The religion of the Athenians ... was of no value. ... It consisted, in great part, of art worship, and a round of dissipating amusement and festivities. ... Genuine religion gives men the victory over themselves; but a religion of mere intellect and taste is wanting in the qualities essential to raise its possessor above the evils of his nature.

[398] They ... conducted him to Mars' Hill. ... This was the most sacred spot in all Athens ... regarded with superstitious awe and reverence. ... Here, the most solemn court of justice had long been held. ... The judges sat in the open air, upon seats hewn out in the rock. ...

[399] Here, away from the noise and bustle of crowded thoroughfares ... the apostle could be heard ...; for the frivolous, thoughtless class of society did not care to follow him. ...

[401] The Epicureans began to breathe more freely, believing that he was strengthening their position. ... But his next sentence brought a cloud to their brows. ...

[403] The words of the apostle ... as traced by the pen of inspiration, were to be handed down through all coming generations, bearing witness of his unshaken confidence ... and the victory he gained for Christianity.

[403] Inspiration has given us this glance at the life of the Athenians.

The Life and Epistles of the Apostle Paul (cont'd.)

[299] The valueless character of the religion ... ministered to art and amusement, and was entirely destitute of moral power. ... Taste was gratified. ... Excitement was ... kept up by festal seasons, gay processions, and varied ceremonies. ... But all this religious dissipation had no tendency to make him [the Athenian] holy. It gave him no victory over himself, it brought him no nearer to God. A religion which addresses itself only to the taste is as weak as one that appeals only to the intellect. ...

[308] The place to which they took him [Paul] was the summit of ... Areopagus, where the most awful court of judicature had sat. ... The judges sat in the open air, upon seats hewn out in the rock. ... It was a place of silent awe, in the midst of the gay and frivolous city. ...

[313] The Epicurean might almost suppose that he heard the language of his own teacher. ... And when the Stoic heard the apostle ... it might have seemed like an echo of his own thought, until the proud philosopher learnt that it was no pantheistic diffusion of power and order of which the apostle spoke, but a living centre of government and love. ... That speech on the Areopagus is ... the first victory of Christianity over paganism. ... God, in his providence, has preserved to us in fullest profusion ... the literature of the Athenian people.

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(cont'd.)

[404] Paul ... went at once to Corinth. Here he entered upon a different field of labor from that which he had left. ... He came in contact with the busy, changing population of a great center of commerce. Greeks, Jews, and Romans mingled in its crowded streets ... intent on business and pleasure. ...

[404] Situated upon a narrow neck of land between two seas, it commanded the trade. ... A vast citadel of rock, rising abruptly and perpendicularly from the plain to the height of two thousand feet above the level of the sea, was a strong natural defense to the city and its two sea-ports. Corinth was now more prosperous than Athens, which had once taken the lead. Both had experienced severe vicissitudes; but the former had risen from her ruins, and was far in advance of her former prosperity, while the latter had not reached to her past magnificence. Athens was the acknowledged center of art and learning; Corinth, the seat of government and trade.

[404] This large mercantile city was in direct communication with Rome, while Thessalonica, Ephesus, Alexandria, and Antioch were all easy of access, either by land or water. An opportunity was thus presented for the spread of the gospel.

[405] There was now a much larger number of Jews in Corinth. ...

The Life and Epistles of the Apostle Paul (cont'd.)

[316] When Paul went from Athens to Corinth he entered on a scene very different from that which he had left. ... His present journey took him from a quiet provincial town to the busy metropolis. ...

[316] Once there had been a time, in the flourishing age of the Greek republics, when Athens had been politically greater than Corinth, but now that the little territories of the Levantine cities were fused into the larger provincial divisions of the empire, Athens had only the memory of its pre-eminence, while Corinth held the keys of commerce. ... Both cities had recently experienced severe vicissitudes, but a spell was on the fortunes of the former ... while the latter rose from its ruins, a new and splendid city, on the isthmus between its two seas, where a multitude of Greeks and Jews ... gradually united themselves with the military colonists ... and were kept in order by the presence of a Roman proconsul.

[317] It was a large mercantile city, in immediate connection with Rome and the west ... with Thessalonica and Ephesus in the Aegean, and with Antioch and Alexandria in the East. The gospel once established in Corinth would rapidly spread everywhere.

[318] There were a greater number of Jews in the city than usual. ...

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(cont'd.)

[407] His [Paul's] whole soul was engaged in the work of the ministry; but he seated himself to the labor of his humble trade.

[413] As he was contemplating leaving the city for a more promising field, and feeling very anxious to understand his duty in the case, the Lord appeared to him in a vision of the night. ... Strengthened and encouraged, he continued to labor there with great zeal and perseverance for one year and six months. A large church was enrolled under the banner of Jesus Christ.

[414] Both Greeks and Jews had waited eagerly for the decision of Gallio; and his immediate dismissal of the case, as one that had no bearing upon the public interest.

[414] If the apostle had been driven from Corinth at this time because of the malice of the Jews, the whole community of converts to the faith of Christ would have been placed in great danger.

[415] The city of Ephesus was the capital of the province of Asia, and the great commercial center of Asia Minor. Its harbor was crowded with shipping from all parts of the known world, and its streets thronged with the people of every country.

The Life and Epistles of the Apostle Paul (cont'd.)

[320] Though he knew the gospel to be a matter of life and death to the soul, he [Paul] gave himself to an ordinary trade with as much zeal as though he had no other occupation.

[329] In a vision vouchsafed at this critical period ... the Lord, who spoke to him in the night, gave his assurance. ... Paul received conscious strength in the moment of trial ... and the divine words were fulfilled in the formation of a large and flourishing Church ... through the space of a year and six months.

[344] The Greeks are standing round, eager to hear. ... Gallio will not even hear his defence, but pronounces a decided and peremptory judgment. ...

It was only a question of Jewish law ... of no public interest.

[344] Had he [Paul] been driven away from Corinth, the whole Christian community of the place might have been placed in jeopardy.

[390] It [Ephesus] was the greatest city of Asia Minor, as well as the metropolis of the province of Asia. ... Being constantly visited by ships from all parts of the Mediterranean, it was the common meeting-place of various characters and classes of men.

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(cont'd.)

[416] On his arrival at Ephesus, Paul found twelve brethren, who, like Apollos, had been disciples of John the Baptist, and like him had gained an imperfect knowledge of the life and mission of Christ. They had not the ability of Apollos, but with the same sincerity and faith they were seeking to spread the light which they had received.

These disciples were ignorant of the mission of the Holy Spirit.

[417] They were then baptized "in the name of Jesus," and as Paul laid his hands upon them, they received also the baptism of the Holy Spirit, by which they were enabled to speak the languages of other nations and to prophesy.

[420] As was his custom, Paul had begun his work at Ephesus by teaching in the synagogue of the Jews. He continued to labor there for three months, "disputing and persuading the things concerning the kingdom of God." ... He was soon violently opposed by the unbelieving Jews. As they persisted in their rejection of the gospel, the apostle ceased preaching in the synagogue.

[421] Paul separated the disciples as a distinct body, and himself continued his public instructions in the school of one Tyrannus, a teacher of some note.

[422] Like Moses and Aaron at the court of Pharaoh, the apostle had now to maintain the truth against the lying wonders of the magicians. ... As

The Life and Epistles of the Apostle Paul (cont'd.)

[390] Among those whom Paul met on his arrival was the small company of Jews above alluded to who professed the imperfect Christianity of John the Baptist. By this time Apollos had departed. ... Those "disciples" ... were in the same religious condition in which he had been ... though doubtless they were inferior to him both in learning and zeal. ... They were ignorant of the great outpouring of the Holy Ghost. ... On this they received Christian baptism, and after they were baptized the laying-on of the apostle's hands resulted, as in all other churches, in the miraculous gifts of tongues and or prophecy.

[391] There is no doubt that he "reasoned" in the synagogue at Ephesus with the same zeal. ... "For three months", Paul continued to speak ... "arguing and endeavoring to convince his hearers of all that related to the kingdom of God." The hearts of some were hardened. ... On this he openly separated himself and withdrew the disciples from the synagogue.

[391] As ... Corinth had afforded Paul a refuge and an opportunity of continuing his public instruction ... so here he had recourse to "the school of Tyrannus," who was probably a teacher of philosophy or rhetoric converted ... to Christianity.

[392] Here, at Ephesus, Paul was in the face of magicians, like Moses and Aaron before Pharaoh. ...

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(cont'd.)

the hem of Christ's garment had communicated healing power to her who sought relief by the touch of faith, so on this occasion, garments were made the means of cure to all that believed. ... When Jesus felt the touch of the suffering woman, he exclaimed, "Virtue is gone out of me."

[422] The manifestations of supernatural power which accompanied the apostle's work, were calculated to make a deep impression upon a people given to sorcery.

[422] Sorcery had been prohibited in the Mosaic law, on pain of death, yet from time to time it had been secretly practiced by apostate Jews.

[423] The discomfiture ... of those who had profaned the name of Jesus, soon became known. ...

[424] The practice of magic was still to some extent continued among them. ...

[424] When the books had been consumed, they proceeded to reckon up the value of the sacrifice. It was estimated at fifty thousand pieces of silver, equal to about ten thousand dollars.

[428] The month of May was specially devoted to the worship of the goddess of Ephesus. ... Musical contests, the feats of athletes ... and the fierce combats ... drew admiring crowds. ... The officers chosen to conduct this grand celebration were

The Life and Epistles of the Apostle Paul (cont'd.)

[393] When the suffering woman was healed by touching the hem of the garment, the Saviour turned round and said, "Virtue is gone out of me."

[393] These miracles must have produced a great effect upon the minds of those who practiced curious arts in Ephesus.

[393] The stern severity with which sorcery was forbidden in the Old Testament attests the early tendency of the Israelites to such practice.

[394] This fearful result of the profane use of that Holy Name ... became notorious. ... Even among those who had given their faith ... some appear to have retained their attachment to the practice of magical art. ...

[394] When the volumes were consumed they proceeded to reckon up the price at which these manuals of enchantment would be valued. ... The whole cost ... amounted to as much as two thousand pounds of English money.

[435] The whole month of May was consecrated to the glory of the goddess. ... The Ionians came ... to witness the gymnastic and musical contests. ... To preside over these ... annual officers were appointed. ... Each of the principal towns chose one of its

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(cont'd.)

the men of highest distinction in the chief cities of Asia. They were also persons of vast wealth, for in return for the honor of their position, they were expected to defray the entire expense of the occasion.

[431] Several of the most honorable and influential among the magistrates sent him [Paul] an earnest request not to venture into a situation of so great peril. ...

The tumult at the theater was continually increasing. ... From the fact that Paul and some of his companions were of Hebrew extraction, the Jews felt that odium was cast upon them. ... Seeing that Alexander was a Jew, they thrust him aside. ...

[432] Having by his speech completely tranquilized the disturbed elements, the recorder dismissed the assembly. ...

[433] Paul's labors in Ephesus were ... concluded. His heart was filled with gratitude to God.

[433] Paul parted from his children in the faith with an affectionate farewell. He set out on his journey to Macedonia, designing on the way thither to visit Troas. He was accompanied by Tychicus and Trophimus, both Ephesians, who remained his faithful companions and fellow-laborers to the close of his life.

The Life and Epistles of the Apostle Paul (cont'd.)

wealthiest citizens. ... Those who held ... the office were ... men of high distinction. ... Being required to expend rather large sums ... they were necessarily persons of wealth. Men of consular rank were often willing to receive the appointment.

[437] Some of the asiarchs ... had a friendly feeling towards the apostle [and] ... they sent an urgent message to him to prevent him from venturing into the scene of disorder and danger. ...

[438] The Jews ... seem to have been afraid lest they should be implicated in the odium. ... He [Alexander] was recognized immediately by the multitude as a Jew. ...

[439] So, having rapidly brought his arguments to a climax, he tranquillized the whole multitude. ...

With gratitude to that heavenly Master who had watched over ... he gathered together the disciples ... in one last affectionate meeting.

[441] After ... the affectionate parting between Paul and the Christians of Ephesus ... he visited Alexandria Troas on his way ... to Macedonia.

[442] We find that Tychicus and Trophimus (both Ephesians) were with him at Corinth ... both of them remaining faithful to him through all the calamities which followed ... both mentioned as his friends and followers almost with his dying breath.

The Acts of the Apostles
E. G. White 1911

[9] The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest ... the final and full display of the love of God.

[12] "Whereunto," asked Christ, "shall we liken the kingdom of God? or with what comparison shall we compare it?" ... This kingdom is to uplift and ennoble humanity. God's church is the court of holy life, filled with varied gifts and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless.

[28] The disciples were to carry their work forward in Christ's name. Their every word and act was to fasten attention on His name, as possessing that vital power by which sinners may be saved. Their faith was to center in Him who is the source of mercy and power. In His name they were to present their petitions to the Father, and they would receive answer. They were to baptize in the name of the Father, the Son, and the Holy Spirit. Christ's name was to be their watchword, their badge of distinction, their bond of union, the authority for their course of action, and the source of their success. Nothing was to be recognized in His kingdom that did not bear His name and superscription.

[37] During the patriarchal age the influence of the Holy Spirit had often been revealed in a marked manner,

The Great Teacher
John Harris 1836 (1870 ed.)

[160] The church is his mystical body, and he is present as the vital head. ... It is the theatre of his grace. ... the repository in which all that wealth is stored, preparatory to its full and final display.

[153] "Whereunto," saith he, "shall we liken the kingdom of God, and with what comparison shall we compare it?" ... His church is the court of holy love, filled with offices and appointments of charity and grace. Bringing into it pity, and kindness, and zeal, he baptizes them with the Spirit of Heaven, assigns them each appropriate duties, and commands them to find and fabricate their happiness out of the happiness of others.

[32] His disciples, as often as they desired to call down spiritual blessings, were to employ his name, and their plea would prevail. ... They were to baptize to his name. In his name they were to summon and subvert the strongholds of idolatry and sin, and to arouse nations from the slumbers of spiritual death. ... His name was to be their watchword, their badge of distinction, the principle of their piety, the bond of their union, the end of their actions, the authority for their conduct, and the source of their success. Nothing was to be recognized or received in his kingdom which did not bear the superscription of his name.

[122] A very limited measure of this gift, indeed, — the mere earnest of the Spirit, — had been enjoyed under the Jewish dispensation; but the Spirit in his fulness was not then given. ...

The Acts of the Apostles (cont'd.)

but never in its fullness. ... He claimed the gift of the Spirit, that He might pour it upon His people.

[38] It was as if for ages this influence had been held in restraint, and now Heaven rejoiced in being able to pour out upon the church the riches of the Spirit's grace. ... The sword of the Spirit, newly edged with power and bathed in the lightnings of heaven, cut its way through unbelief. Thousands were converted in a day.

[38] "It is expedient for you that I go away," Christ had said to His disciples; "for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." "When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come."

[38] Christ's ascension to heaven was the signal that His followers were to receive the promised blessing. For this they were to wait before they entered upon their work. When Christ passed within the heavenly gates, He was enthroned amidst the adoration of the angels. As soon as this ceremony was completed, the Holy Spirit descended upon the disciples in rich currents, and Christ was indeed glorified, even with the glory which He had with the Father from all eternity. The Pentecostal outpouring was Heaven's communication that the Redeemer's inauguration was accomplished. According to His promise He had sent the Holy Spirit from

The Great Teacher (cont'd)

Nothing was wanting, but that he should ascend his throne, and claim the gift of the Spirit, to pour it out upon his people.

[122] The Spirit came ... as if his influences had for ages been pent up and under restraint, and now rejoiced at being able to pour themselves out over the church and the world. ... The sword of the Spirit seemed newly edged with power, and, bathed in the lightnings of heaven, flashing conviction on human consciences.

[120] "It is expedient for you that I go away; for, if I go not away, the Spirit will not come unto you; but, if I depart, I will send him unto you."

[121] Can we suppose that his ascension to heaven was a silent and private transaction? ... At the point where he vanished from the view of mortals, he was joined by the rejoicing ranks of the cherubim and seraphim ... impatient to commence the celebration of his deeds, and to conduct him in triumph to his glorious throne.

[121] Hitherto ... he had inhabited the material parts of creation ... because Jesus, for whose bestowment the gift was reserved, was not yet glorified....

[122] Nothing was wanting, but that he should ascend his throne, and

The Acts of the Apostles (cont'd.)

heaven to His followers as a token that He had, as priest and king, received all authority in heaven and earth, and was the Anointed One over His people.

[47] When Christ gave His disciples the promise of the Spirit, He was nearing the close of His earthly ministry. He was standing in the shadow of the cross, with a full realization of the load of guilt that was to rest upon Him as the Sin Bearer.

[48] What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. As the disciples proclaimed the message of redeeming grace, hearts yielded to the power of this message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with believers in seeking the pearl of great price. Some who had been the bitterest opponents of the gospel became its champions. ... "He that is feeble ... shall be as David; and the house of David ... as the angel of the Lord." ... Every Christian saw in his brother a revelation of divine love and benevolence. One interest prevailed; one subject of emulation swallowed up all others. The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom.

[50] The lapse of time has wrought no change in Christ's parting promise to send the Holy Spirit as His representative. ... Wherever the need of

The Great Teacher (cont'd)

claim the gift of the Spirit, to pour it out upon his people. ...

Having reached his throne, the Spirit came down as he had promised — came, like a rushing mighty wind.

[124] Standing as he did at that moment near to the cross, in the shadow of that awful monument of human guilt, he could not have glanced around the scene ... without feeling ... that he was unburdening his mind....

[122] The gospel went flying abroad to the utmost ends of the earth, levying human hearts in the name of Christ wherever it came. [123] The influences of the Spirit poured over the world like an inundation. ... The church beheld her converts flocking to her, from all directions, like clouds of doves to their windows ... and, among the wonders ... one was ... to see her bitterest persecutors become her champions and her martyrs....

[123] Believers themselves seemed reconverted; if sinners became saints, saints themselves became as angels.... "The weak shall be as David, and David as an angel of the Lord." Every Christian saw in every other the face of an angel — looks of benevolence and brotherly love; one interest prevailed, one subject of emulation swallowed up every other — who should approach nearest to the likeness of Christ, which should do most for the enlargement of his reign.

[147] He was in search of the strongest solace, and he had an infinite variety of subjects to choose from. ... He made him the great

The Acts of the Apostles (cont'd.) The Great Teacher (cont'd)

the Holy Spirit is a matter little thought of; there is seen spiritual drought, spiritual darkness, spiritual declension and death. Whenever minor matters occupy the attention, the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in infinite plenitude.

promise of his new dispensation! And yet, what ... is less fulfilled to the church than the promise of the Spirit? ... Other blessings are desired; but this, which would bring all blessings in its train, which is offered in an abundance corresponding to its infinite plenitude — an abundance, of which the capacity of the recipient is to be the only limit, of this we are satisfied with just so much. ... Each falling shower ... reproaches us with the spiritual drought of the church. And so long have we accustomed ourselves to be content with little things ... that we have gone far in disqualifying ourselves ... for great things.

[52] The office of the Holy Spirit is distinctly specified in the words of Christ. ...

To the repentant sinner, hungering and thirsting for righteousness, the Holy Spirit reveals the Lamb of God that taketh away the sin of the world. "He shall receive of Mine, and shall show it unto you." ...

The Spirit is given as a regenerating agency. ...

[127] To produce this happy junction is the object of the regenerating Spirit; so that subjection to him is restoration to one's self. ...

The same truth appears in another original statement of Christ declarative of the *means* by which the Holy Spirit should operate on the mind — "He shall take of mine and show it unto you."

[128] The absolute necessity of regeneration by the Holy Spirit comes to us. ...

From Dark to Dawn
Daniel March 1878

[146] But man's extremity is God's opportunity.

[65] Man's extremity is God's opportunity.

Night Scenes in the Bible
Daniel March 1868-1870

[146] The light that surrounds the angel fills the cell, but does not rouse the apostle. Not until he feels the

[460] He is awaked suddenly from deep sleep, and his cell, which had never seen a sunbeam, is all ablaze

The Acts of the Apostles (cont'd.) Night Scenes in the Bible (cont'd.)

touch of the angel's hand and hears a voice saying, "Arise up quickly," does he awaken sufficiently to see his cell illuminated by the light of heaven, and an angel of great glory standing before him. Mechanically he obeys the word spoken to him, and as in rising he lifts his hands he is dimly conscious that the chains have fallen from his wrists.

[147] Again the voice of the heavenly messenger bids him, "Gird thyself, and bind on thy sandals," and again Peter mechanically obeys, keeping his wondering gaze riveted upon his visitor and believing himself to be dreaming or in a vision. Once more the angel commands, "Cast thy garment about thee, and follow me." He moves toward the door, followed by the usually talkative Peter, now dumb from amazement. They step over the guard and reach the heavily bolted door, which of its own accord swings open and closes again immediately, while the guards within and without are motionless at their post.

[147] The second door, also guarded within and without, is reached. It opens as did the first, with no creaking of hinges or rattling of iron bolts. They pass through, and it closes again as noiselessly. ... No word is spoken; there is no sound of footsteps. The angel glides on in front, encircled by a light of dazzling brightness, and Peter, bewildered, and still believing himself to be in a dream, follows his deliverer. Thus they pass on through one street, and then, the mission of the angel being accomplished, he suddenly disappears.

with light. There stands before him a being radiant with celestial beauty, gentleness and might. He hears a voice which he cannot choose but obey, "Arise." He lifts his hands and they are no longer chained. He stands upon his feet and he is free. Again the voice in quick, commanding tones, "Gird thyself — bind on thy sandals." He tightens the leathern belt about his loins, never once ceasing to gaze with dazzled eyes at the stranger.

[461] Again the voice, "Cast thy garments about thee" ... and the angel moves toward the closed and bolted door. And all the while this impulsive man, Peter, who was always talking, even when he had nothing to say, has not said a word. He steps over the prostrate guards. ... They approach the door — it is shut. ... How they passed it Peter does not know. He has not seen it open or close. It was before them; it is now behind them, and they move on. There are soldiers within and soldiers without. ...

[462] It is all light as day about the man and the angel, and yet it seems to the man as if he were dreaming. ...

[462] But then there is no sound of unbolting, no stir of look of the soldier-guards within or without, as if they knew that anybody were passing. And the gate is shut the moment the angel and the man are in the street. Peter follows his guide bewildered and wondering what will be the end, and in a moment more he finds himself alone.

The Acts of the Apostles (cont'd.) Night Scenes in the Bible (cont'd.)

[147] Peter felt himself to be in profound darkness; but as his eyes became accustomed to the darkness, it gradually seemed to lessen, and he found himself alone in the silent street, with the cool night air blowing upon his brow. He now realized that he was free, in a familiar part of the city; he recognized the place as one that he had often frequented and had expected to pass on the morrow for the last time.

[462] The streets are silent. No light shines from the blank walls of the houses. The splendor that flowed from his mysterious guide is gone. But the bewildered man begins to come to himself. He recognizes the place. It was along this very street that the rude soldiers led him a week ago, with the ruder rabble hooting after him. ... It was just here that he expected to meet the faces of the mob in the morning when the order came to lead him forth to torture and death.

[148] He remembered falling asleep, bound between two soldiers, with his sandals and outer garments removed. He examined his person and found himself fully dressed and girded. His wrists, swollen from wearing the cruel irons, were free from the manacles. He realized that his freedom was no delusion, no dream or vision, but a blessed reality. On the morrow he was to have been led forth to die; but, lo, an angel had delivered him from prison and from death.

[463] Not quite sure that it is himself or that he is fully awake, he feels in the dark for the crease of the manacle on the swollen wrist. The mark is there, but the chain is gone. Did he bind on his sandals when told in the prison? He stamps upon the ground. Yes, they are on his feet now. And his girdle and cast-off robe that lay beside him on the stone floor in the hot and stifling cell? Yes, he has them all. And it is no dream. God's mighty angel has led him along the street where he expected to be led in mockery by Herod's men of war.

[213] Then her masters were alarmed for their craft. They saw that all hope of receiving money from her divinations and soothsayings was at an end and that their source of income would soon be entirely cut off if the apostles were allowed to continue the work of the gospel.

[470] One of the two men ... delivered the unhappy slave from her spiritual tormentors, and so her masters could no longer make gain of her pretended inspiration. They were greatly incensed because their fraud and cruelty were now exposed, and their opportunity to profit by imposture was lost.

[214] They had been accustomed to hear shrieks and moans, cursing and swearing, breaking the silence of the night; but never before ... prayer and praise ascending from that gloomy cell. Guards and prisoners

[469] Shrieks and groans and exclamations had many times been heard in that dark abode. Never before had the unhappy inmates been disturbed at midnight by the sound of praise and prayer.

The Acts of the Apostles (cont'd.) Night Scenes in the Bible (cont'd.)

marveled and asked themselves who these men could be, who, cold, hungry, and tortured, could yet rejoice.

Who were the men...?

[472] And there they were for the night, suffering hunger and thirst and cold and torture.

[214] Meanwhile the magistrates returned to their homes, congratulating themselves that by prompt and decisive measures they had quelled a tumult.

[473] The magistrates had gone to their homes, flattering themselves that by promptness and energy they had suppressed a popular tumult.

[215] The heavily bolted prison doors were thrown open; the chains and fetters fell from the hands and feet of the prisoners; and a bright light flooded the prison.

[475] The bolted doors are all thrown open. The chains and fetters of every prisoner are loosed and all are free.

[215] When they were led in, he had seen their swollen and bleeding wounds, and had himself caused their feet to be fastened in the stocks.

[472] The jailor descended after them, laid them upon their inflamed and tortured backs on the stone floor, stretched out their feet and hands and pinioned them down between strong timbers.

[215] Starting up in alarm, he saw with dismay that all the prison doors were open, and the fear flashed upon him that the prisoners had escaped. He remembered with what explicit charge Paul and Silas had been entrusted to his care the night before, and he was certain that death would be the penalty of his apparent unfaithfulness. In the bitterness of his spirit he felt that it was better for him to die by his own hand than to submit to a disgraceful execution. Drawing his sword, he was about to kill himself.

[475] He sees the prison doors open. He supposes the prisoners to have gone. He knows that, by the stern usage of Roman law, his life will have to be paid as the forfeit for their escape. In despair he determines to anticipate the shame of a public execution by plunging his sword into his own bosom.

[216] The jailer dropped his sword and, calling for lights, hastened into the inner dungeon.

[476] He drops his sword, calls for a light, rushes into the inner prison through the open doors, leaps down

The Acts of the Apostles (cont'd.) Night Scenes in the Bible (cont'd.)

[216] These things seemed of little consequence compared with the new strange dread.

into the subterranean dungeon. ... Saved, simply from punishment under Roman law for the escape of the prisoners.

Walks and Homes of Jesus

Daniel March 1856

[273] The philosopher turns aside from the light of salvation, because it puts his proud theories to shame; the worldling refuses to receive it, because it would separate him from his earthly idols.

[SEE the identical statement in Ellen G. White's *Sketches from the Life of Paul*, page 125.]

[327] This great mystery of the cross explains all other mysteries. ... The philosopher will not receive it because it puts all his proud theories to shame. The worldling will not receive it because it draws and persuades and commands with such awful authority to a spiritual and a holy life.

Appendix Chapter 8 Exhibit***The Great Controversy***

E. G. White 1884 (1911 ed.)

[631] Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travelers. They have, with their own hands, kindled the fires at the altar. They have opened prison doors and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb.

In the form of men, angels are often in the assemblies of the righteous....

[632] In the council hall and the court of justice these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God.

Night Scenes in the Bible

Daniel March 1868-1870

[453] These high and mighty ones ... have borne an active part both in the common and in the great events of this world. ... They have taken the form of men, and shown themselves to human eyes, and spoken aloud in the languages of earth. ...

And these celestial visitants have come from their far distant homes to take part in the affairs of men. ...

[454] They have rested under the shadow of oaks at noon as if weary ... they have received hospitality in human homes at evening ... they have guided and protected travelers on their way ... they have rolled away the stone from the tomb ... they have kindled the fire of the altar ... they have clothed themselves in garments that shone like the lightning, and they have appeared in so common a garb as to be taken for wayfaring men.

[452] There are more listeners in the public assembly than can be seen by the speaker's eye. ...

[453] They have shown themselves better acquainted with the human history and better able to do our work than we ourselves. They have defeated great armies.

The Great Controversy (cont'd.)

[651] With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross.

[651] The cross of Christ will be the science and the song of the redeemed through all eternity.

[651] As the nations of the saved look upon their Redeemer and behold the eternal glory of the Father shining in His countenance....

[651] As they behold His throne, which is from everlasting to everlasting, and know that His kingdom is to have no end....

[652] The mystery of the cross explains all other mysteries.

[652] The attributes of God which had filled us with fear and awe appear beautiful and attractive.

[652] Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power.

Walks and Homes of Jesus
Daniel March 1856

[318] We must consider more earnestly the shame and the glory, the life and the death, the justice and the mercy that so meet and harmonize in the cross.

[323] This is the revelation of the cross ... the Maker of all worlds and the absolute Arbiter of all destinies.

[322] But when we see the glory of the eternal Father shining in the face of divine and co-eternal Son....

[319] This is he whose throne is from everlasting, and whose kingdom shall have no end.

[326] This great mystery of the cross explains all other mysteries.

[324] The throne that was high and terrible to us in our unbelief, becomes beautiful and wondrously attractive.

[324] When we study the divine character in the light of the cross, we see mercy, tenderness and forgiveness blending harmoniously with the awful attributes of holiness, justice and power.

The Great Controversy (cont'd.)

[652] We see His character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, "Our Father."

[652] The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, rebounding to the glory of God throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ Himself, beholding the fruits of His great sacrifice, is satisfied.

The Spirit of Prophecy, Vol. 4
Ellen G. White 1884

[265] On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this general offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these

Walks and Homes of Jesus
(cont'd)

[327] We would see the character of God in its most complete and gracious manifestation; if we would find out the meaning of that great and precious name, Our Father.

[328] We must look to the cross to learn the worth of the human soul, the true value and greatness of man. ...

[329] This ... sacrifice ... could be offered only for the redemption of a soul that was infinitely precious. This great ransom could be paid only for deliverance. ... The Redeemer himself could not be satisfied with the travail of his soul in suffering for sinners, unless the fruits of his conflict... should be glory and joy forever and ever. ...

Such is the value of one human soul, that the almighty Father is satisfied with the infinite price which he pays for our salvation in the death of his own Son. ... And we may be sure that infinite love itself would not have submitted to such a sacrifice ... had it not been ... to fill the universe of holy beings with gratitude and praise.

The Sanctuary
Uriah Smith 1877

[212] On the day of atonement, the priest, taking an offering from the people, appeared with the blood of this general offering for the people, and sprinkled it upon the mercy-seat directly over the law, to make full satisfaction for its claims. ... Then the high priest, if we may so express it, gathered the sins all upon himself and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him

The Spirit of Prophecy, Vol. 4
(cont'd)

sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

[265] Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly, is done in reality in the ministration of the heavenly.

[260] God placed his Spirit upon the builders of the early sanctuary. The artistic skill displayed in its construction was a manifestation of divine wisdom. The walls had the appearance of massive gold, reflecting in every direction the light of the seven lamps of the golden candlestick. The table of show-bread and the altar of incense glittered like burnished gold. The gorgeous curtain, which formed the ceiling, inwrought with figures of angels in blue and purple and scarlet, added to the beauty of the scene. And beyond the second vail was the holy shekinah, the visible manifestation of God's glory, before which none but the high priest could enter and live.

[263] To obtain a further knowledge of the cleansing to which the prophecy points, it was necessary to understand the ministration of the heavenly sanctuary. This could be learned only from the ministration of

The Sanctuary (cont'd.)

all these sins, thus transferring them from himself to the goat. The goat then bore them away, and with him they perished.

[213] This was performed, says Paul, unto the example and shadow of heavenly things. From this service, we are therefore, to reason concerning the ministration and cleansing of the sanctuary in Heaven.

[127] For the construction of all this wonderful work God called certain ones, and qualified them by putting his Spirit upon them. The sanctuary was not therefore merely the work of men; it was the inspiration of Heaven manifested in works of art...

There were its walls, having all the appearance of massive and solid gold, and reflecting in a thousand directions the light of the seven lamps of the golden candlestick; there were the table of show-bread and the altar of incense, glittering in its light like burnished gold; and there was the curtain that formed the gorgeous ceiling, with its mystic figures of cherubim in blue, and purple, and scarlet, adding its beauty to the brilliant scene. While in, beyond the second vail, was the glorious shekinah, or visible manifestation of God's glory, into the awful presence of which, except the high priest's entrance once every year, no man could venture and live.

[202] To learn this, we must acquire an understanding of the ministration of that heavenly sanctuary; but we can learn of this only from the ministration of the earthly sanctuary; for Paul says that the priests who here

The Spirit of Prophecy, Vol. 4
(cont'd.)

the earthly sanctuary; for Paul declares that the priests who officiated there served "unto the example and shadow of heavenly things."

The Sanctuary (cont'd.)

ministered, served "unto the example and shadow of heavenly things."

Sketches of the Christian Life and Public Labors of William Miller

James White 1875

[204] He now publicly professed his faith in the religion which he had despised. But his infidel associates were not slow to bring forward all those arguments which he himself had often urged against the divine authority of the Scriptures.... He reasoned, that if the Bible is a revelation from God, it must be consistent with itself; and that as it was given for man's instruction, it must be adapted to his understanding....

[204] Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When

[13] His biographer says:—

[44] "Mr. Miller immediately erected the family altar; publicly professed his faith in that religion which had been food for his mirth....

[45] "They were not disposed to yield the ground without a struggle, and began their attack on him by using the weapons and assailing the points which characterized his own former attacks on Christianity....

[46] "His Christian friends, also, turned his former taunts upon himself....

[46] "He considered that if the Bible is a revelation of God, it must be consistent with itself; all its parts must harmonize, must have been given for man's instruction, and, consequently, must be adapted to his understanding....

[46] "He laid aside all commentaries, and used the marginal references and his concordance as his only helps.... [47] He resolved to lay aside all preconceived opinions....

[47] "'I determined ... to thoroughly compare scripture with scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than

The Spirit of Prophecy, Vol. 4
(cont'd.)

he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the test, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood, he found an explanation in some other portion of the Scriptures.

[205] After two years of careful investigation, he was fully satisfied, that the Bible is its own interpreter; that it is a system of revealed truths so clearly and simply given that the wayfaring man, though a fool, need not err therein.

[206] Deeply impressed by these momentous truths, he felt that it was his duty to give the warning to the world. He expected to encounter opposition from the ungodly, but was confident that all Christians would rejoice in the hope of meeting the Saviour whom they professed to love. His only fear was, that in their great joy at the prospect of glorious deliverance, so soon to be consummated, many would receive the doctrine without sufficiently examining the Scriptures.

[207] He began to present his views in private as he had opportunity, praying that some minister might feel their force and devote himself to their promulgation. But he could not banish the conviction that he had a personal duty to perform in giving the warning. The words were ever

Sketches of the Christian Life and Public Labors of William Miller
(cont'd)

the meaning of the several passages should be so unfolded as to leave me free from embarrassment. . . . Whenever I found anything obscure my practice was to compare it with all collateral passages. . . . Then . . . if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. . . .

[48] "In this way I pursued the study . . . in my first perusal of it, for about two years. . . . I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given that the "wayfaring man, though a fool, need not err therein."

[65] "With the solemn conviction . . . the question came home to me with mighty power regarding my duty to the world. . . . I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced, in view of the glorious prospect. . . . My great fear was that in their joy at the hope of a glorious inheritance so soon to be revealed they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. . . .

[68] "I then began to speak more clearly my opinions to my neighbors, to ministers, and others. . . . I was, therefore, disappointed in finding any who would declare this doctrine. . . ."

[72] "When I was about my busi-

The Spirit of Prophecy, Vol. 4
(cont'd.)

recurring to his mind, "Go and tell it to the world; their blood will I require at thy hand." For nine years he waited, the burden still pressing upon his soul, until in 1831 he for the first time publicly gave the reasons of his faith.

[75] Some of them were sent to complete their education in the great cities, where they could have a wider range for thought and observation than in their secluded homes.

[76] It was a law among them that all who entered the ministry should, before taking charge of a church at home, serve three years in the missionary field. . . . The missionaries began their labors in the plains and valleys at the foot of their own mountains, going forth two and two.

[76] To make known the nature of their mission would have insured its defeat; therefore they concealed their real character under the guise of some secular profession, most commonly that of merchants and peddlers. They offered for sale silks, jewelry, and other valuable articles, and were received as merchants where they would have been repulsed as missionaries. . . .

Sketches of the Christian Life and Public Labors of William Miller
(cont'd)

ness, it was continually ringing in my ears, Go and tell the world of their danger. This text was constantly occurring to me; "...but his blood will I require at thy hand."...

"I prayed that some minister might see the truth, and devote himself to its promulgation; but still it was impressed upon me, Go. . . ."

[79] "The public labors of Mr. Miller . . . date from the autumn of 1831."

History of the Waldenses
James Aitken Wylie

[20] It was not uncommon for the Waldensian youth . . . to proceed to the seminaries in the great cities. . . . There they saw other customs . . . and had a wider horizon around them than in the seclusion of their native valleys.

[20] It was an old law among them that all who took orders in their church should, before being eligible to a home charge, serve three years in the mission field. . . .

[22] Their mission field was the realms that lay outspread at the foot of their own mountains. They went forth two and two, concealing their real character under the guise of a secular profession, most commonly that of merchants or peddlers. They carried silks, jewelry, and other articles . . . not easily purchasable . . . and they were welcomed as merchants where they would have been spurned as missionaries. . . .

The Spirit of Prophecy, Vol. 4
(cont'd.)*History of the Waldenses (cont'd.)*

[76] They carried about with them portions of the Holy Scriptures concealed in their clothing or merchandise, and whenever they could do so with safety, they called the attention of the inmates of the dwelling to these manuscripts. When they saw that an interest was awakened, they left some portion with them as a gift....

[22] They took care to carry with them, concealed among their wares or about their persons, portions of the Word of God ... and to this they would draw the attention of the inmates. When they saw a desire to possess it, they would freely make a gift of it....

[77] With naked feet and in coarse garments, these missionaries passed through great cities, and traversed provinces far removed from their native valleys. ... Veiled and silent, the word of God was making its way through Christendom.

[23] Their naked feet and coarse woolen garments made them somewhat marked figures in the streets of a city....

Thus did the Bible in those ages, veiling its majesty and its mission, travel silently through Christendom.

[82] Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were flourishing fields and the homes of an innocent, industrious people, there remained only a desert. ... Many of these witnesses for a pure faith were pursued across the mountains, and hunted down in the valleys where they were hidden, shut in by mighty forests, and pinnacles of rock.

[26] Soon the fertility and the beauty of the region were swept away ... and the plains ... were converted into a desert....

[It was resolved] to pursue these confessors ... across the mountains, and attack them in those grand valleys... where they lay intrenched, as it were, amid dense chestnut forests and mighty pinnacles of rock.

[83] When Rome at one time determined to exterminate the hated sect, a bull was issued by the pope condemning them as heretics, and delivering them to slaughter. They were not accused as idlers, or dishonest, or disorderly; but it was declared that they had an appearance of piety and sanctity that seduced "the sheep of the true fold." Therefore the pope ordered "that the malicious and abominable sect of malignants," if they refuse to abjure, "be crushed like venomous snakes."

[32] The first step of the Pope was to issue a bull, denouncing as heretical those whom he delivered over to slaughter. ... It brings no charge against these men as lawless, idle, dishonest, or disorderly; their fault was ... they practiced a "simulated sanctity," which had the effect of seducing the sheep of the true fold, therefore, he orders "that malicious and abominable sect of malignants," if they "refuse to abjure, to be crushed like venomous snakes."

The Spirit of Prophecy, Vol. 4
(cont'd.)*History of the Waldenses (cont'd)*

[83] This bull invited all Catholics to take up the cross against the heretics. In order to stimulate them in this cruel work, it absolved them from all ecclesiastical pains and penalties, it released all who joined the crusade from any oaths they might have taken; it legalized their title to any property which they might have illegally acquired, and promised remission of all their sins to such as should kill any heretic.

[32] The bull invited all Catholics to take up the cross against the heretics; and to stimulate them in this pious work it "absolved from all ecclesiastical pains and penalties, general and particular; it released all who joined the crusade from any oaths they might have taken; it legitimized their title to any property they might have illegally acquired; and promised remission of all their sins to such as should kill any heretic."

History of the Reformation,
Vol. 3, Bk. 9

J. H. Merle d'Aubigne 1841

[144] Luther's mysterious disappearance excited consternation throughout all Germany. ... Even his enemies were more agitated by his absence than they could have been by his presence. The wildest rumors were circulated. ... Many bound themselves by a solemn oath to avenge his death....

[24] Germany was moved at Luther's captivity. The most contradictory rumours circulated. ... The reformer's absence excited men's minds more than his presence could have done ... [25] Luther's friends ... swore to avenge his death. ... The priests and monks, who at first had not been able to conceal their exultation ... would now have fled far from the threatening anger of the people. These men, who, while Luther was free, had given the reins to their fury, trembled now that he was a captive....

[144] Though at first exultant at the supposed death of Luther, they now desired to hide from the wrath of the people. Those who were enraged against him when he was at large, were filled with fear now that he was in captivity.

[145] As there were false christs in the first century of the Christian church, so there arose false prophets in the sixteenth century.

[68] [There were] many false messiahs in the time of Christ. ... The Reformation of the sixteenth century could not be accomplished without ... a similar phenomenon....

[145] A few men, deeply affected by the excitement in the religious world, imagined themselves to have received special revelations from

[68] There lived a few men...[who] aspired at direct revelations. ... They were called to complete the Reformation.

The Spirit of Prophecy, Vol. 4
(cont'd.)

Heaven, and claimed to have been divinely commissioned to carry forward to its completion the Reformation....

[145] They rejected the fundamental principle of the Reformation, — the word of God as the all-sufficient rule of faith and practice; and...substituted the changeable, uncertain standard of their own feelings and impressions.

[146] One of these prophets claimed to have been instructed by the angel Gabriel. A student who united with him abandoned his studies, declaring that he had received from God himself the ability to explain the Scriptures. Others who were naturally inclined to fanaticism united with them.

[146] The leaders of the movement repaired to Wittenberg, and urged their claims upon Melancthon and his co-laborers. Said they: "We are sent by God to teach the people."

[146] The fruit of the new teaching soon became apparent. The minds of the people were diverted from the word of God, or decidedly prejudiced against it. The schools were thrown into confusion. Students spurning all restraint, abandoned their studies.

[147] From the professed friends of the Reformation had risen its worst enemies....

History of the Reformation,
Vol. 3, Bk. 9 (cont'd.)

[68] "What is the use," said they, "of clinging so closely to the Bible? — It is by the Spirit alone that we can be enlightened. God himself speaks to us."

[69] A simple clothier...announced that the angel Gabriel had appeared to him during the night...A former student of Wittenberg...forsook his studies...he had received direct from God...the gift of interpreting the holy scriptures...a man of fanatical character.

[70] Thomas, and Stubner repaired to Wittenberg...."We are sent by God to instruct the people," said they.

[74] The results of these strange discourses soon shewn themselves. Men's minds were prejudiced, agitated, diverted from the gospel; the university became disorganized; the demoralized students broke the bonds of discipline, and dispersed.

[75] It is from the very midst of the Reformation that its enemies have gone forth....

The Spirit of Prophecy, Vol. 4
(cont'd.)

[149] He knew them to be men of hasty and violent temper, who, while claiming to be especially illuminated from Heaven, would not endure the slightest contradiction, or even the kindest admonition. Arrogating to themselves supreme authority, they required every one, without a question, to acknowledge their claims.

History of the Reformation,
Vol. 3, Bk. 9 (cont'd.)

[95] Luther...knew them to be of violent, impatient, and haughty disposition, who could not endure even kind admonition, and who required that every one should submit at the first word as to a supreme authority.

History of the Reformation
Vol. 3, Bk. 10

[149] Thomas Munzer, the most active of the fanatics, was a man of considerable ability, which, rightly directed, would have enabled him to do good; but he had not learned the first principles of true religion. He imagined himself ordained of God to reform the world, forgetting, like many other enthusiasts, that the reform should begin with himself.

[217] Thomas Munzer...not devoid of talent, had read his Bible, was zealous, and might have done good, if he had been able to collect his agitated thoughts and find peace of heart...He was possessed with a desire of reforming the world, and forgot, as all enthusiasts do, that the reformation should begin with himself.

History of the Sabbath
J. N. Andrews 1862

[55] Satan...essayed to set aside the ancient Sabbath...and in its stead to exalt the festival observed by the heathen as "the venerable day of the sun."...

[252] This was nothing less than an edict from the throne of the Roman empire in behalf of "the venerable day of the sun." It was issued by the emperor Constantine in A.D. 321....

[55] Constantine, while still a heathen, issued a decree enjoining the general observance of Sunday as a public festival throughout the Roman empire. After his conversion, he remained a staunch advocate of Sunday, and his pagan edict was then enforced by him in the interests of his new faith. ... A few years after the

[257] That Constantine himself was a heathen at the time...is shown. ...

[259] Sylvester was the bishop of Rome while Constantine was emperor...He changed the name of the day, giving it the imposing title of Lord's day.

The Spirit of Prophecy Vol. 4
(cont'd)

issue of Constantine's decree, the bishop of Rome conferred on the Sunday the title of the Lord's day.

[56] Vast councils were held from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted.

[57] In the sixth century the papacy had become firmly established. Its seat of power was fixed in the imperial city, and the bishop of Rome was declared to be the head over the entire church. Paganism had given place to the papacy. The dragon had given to the beast "his power, and his seat, and great authority." And now began the 1260 years of papal oppression foretold in the prophecies of Daniel and John. (Dan. 7:25; Rev. 13:5-7.)

[57] Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days."

History of the Sabbath (cont'd.)

[262] After his professed conversion to Christianity, Constantine still further exerted his power in behalf of the venerable day of the sun....

[264] The council of Laodicea struck a heavy blow at this Sabbath-keeping....

But the Laodicean council not only forbade the observance of the Sabbath, they even pronounced a curse on those who should obey the fourth commandment!

[271] The opening of the sixth century witnessed the development of the great apostasy to such an extent that the man of sin might be plainly seen sitting in the temple of God.... In the early part of this century, the bishop of Rome was made head over the entire church by the emperor of the east.... The dragon gave unto the beast his power, and his seat, and great authority. From this accession to supremacy by the Roman pontiff, date the "time, times and dividing of time," or twelve hundred and sixty years of the prophecies of Daniel and John.

[272] The true people of God now retired for safety into places of obscurity and seclusion, as represented by the prophecy: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

The Great Controversy

E. G. White 1884 (1911 ed.)

[61] The history of God's people during the ages of darkness that followed upon Rome's supremacy is written in heaven, but they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy. ... Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

History of the Sabbath (cont'd.)

[295] "As scarcely any fragment of their history remains, all we know of them is from accounts of their enemies, which were always uttered in a style of censure and complaint; and without which we should not have known that millions of them ever existed. It was the settled policy of Rome to obliterate every vestige of opposition to her doctrines and decrees; everything heretical, whether persons or writings, by which the faithful would be liable to be contaminated and led astray. In conformity to this their fixed determination all books and records of their opposers were hunted up, and committed to the flames. Before the art of printing was discovered in the fifteenth century, all books were made with the pen; the copies, of course, were so few that their concealment was much more difficult than it would be now."

[Quoted from Benedict's *History of the Baptist Denomination* (1849 ed.), p. 50.]

Appendix Chapter 9 Exhibit

Messages to Young People

E. G. White 1930

[104] We have before us a warfare, — a lifelong conflict with Satan and his seductive temptations. The enemy will use every argument, every deception, to entangle the soul; and in order to win the crown of life, we must put forth earnest, persevering effort. We must not lay off the armor or leave the battlefield until we have gained the victory, and can triumph in our Redeemer. As long as we continue to keep our eyes fixed upon the Author and Finisher of our faith, we shall be safe. But our affections must be placed upon things above, not on things of the earth. By faith we must rise higher and still higher in the attainment of the graces of Christ. By daily contemplating His matchless charms, we must grow more and more into His glorious image. — *The Youth's Instructor*, May 12, 1898.

Our Father's House

Daniel March 1871

[255] So is it with us in our lifelong conflict with the seductions and temptations of the world. So long as we keep them under, we are safe. So long as we set our affections on things above, and continue to rise higher and higher in the successive attainments of a pure and blameless life, the world may toil after us, with its temptations in vain. To be sure of not sinking, we must never cease from the effort to rise. To win the crown of life, we have only to forget the things that are behind and press forward to those that are before.

My Life Today

E. G. White 1952

[322] By a momentary act of will you may place yourself in the power of Satan, but it will require more than a momentary act of will to break his fetters and reach for a higher, holier

Home Life in the Bible

Daniel March 1873

[83] It will take the work of a lifetime to recover what a moment of thoughtlessness or temptation carelessly throws away....

You cannot lift yourself, by a

My Life Today (cont'd.)

life. The purpose may be formed, the work begun, but its accomplishment will require toil, time, and perseverance, patience, and sacrifice. The man who deliberately wanders from God in the full blaze of light will find, when he wishes to set his face to return, that briars and thorns have grown up in his path, and he must not be surprised or discouraged if he is compelled to travel long with torn and bleeding feet. The most fearful and most to be dreaded evidence of man's fall from a better state is the fact that it costs so much to get back. The way of return can be gained only by hard fighting, inch by inch, every hour.

Those who win heaven will put forth their noblest efforts and will labor with all long-suffering, that they may reap the fruit of toil. There is a hand that will open wide the gates of Paradise to those who have stood the test of temptation and kept a good conscience by giving up the world, its honors, its applause, for the love of Christ, thus confessing Him before men and waiting with all patience for Him to confess them before His Father and the holy angels.

Home Life in the Bible (cont'd)

momentary act of will, into the full possession of the best and highest life. The purpose can be formed and the work begun, but its completion will require time and toil, patience and sacrifice. Thorns and briars have grown in all earthly paths. The wanderer who sets his face to return to the lost paradise must not be surprised or discouraged if he is compelled to travel long with torn feet and bleeding heart. The most dreadful evidence of man's fall from a better state is the fact that it costs so much to get back. The way of return must be won by hard fighting, every inch and every hour.

[84] Toil, patience, sacrifice, work hard, endure much, give all, — such are the conditions of return to the lost paradise. By such means only can man wrestle with the angel, and prevail. To those who come with the sweat of toil upon their brows and the patience of martyrs in their look and the sacrifice of self in the heart, the gate swings open wide.

Sons and Daughters of God

E. G. White 1955

[154] To go forward without stumbling we must have the assurance that a hand all-powerful will hold us up, and an infinite pity be exercised toward us if we fall. God alone can at all times hear our cry for help.

[154] It is a solemn thought that the removal of one safeguard from the conscience, the failure to fulfill one good resolution, the formation of one wrong habit, may result not only in

[351] To go on without fear we must know that an almighty Hand will hold us up and an infinite Heart will pity us when we fall. ... He can only trust to a Hand and a Heart. ...

[352] The removal of one safeguard from the sanctuary of conscience, the failure to fulfill one good resolution, the acquisition of one evil habit, the venture of a single night in

Sons and Daughters of God
(cont'd)

our own ruin, but in the ruin of those who have put confidence in us. Our only safety is to follow where the steps of the Master lead the way, to trust for protection implicitly to Him who says, "Follow me." Our constant prayer should be, "Hold up my goings in thy path, O Lord, that my footsteps slip not." (ST, July 28, 1881.)

Home Life in the Bible (cont'd)

the path of dissipation, one draught from the poisoned cup of forbidden pleasure, one more resolve to put off the first and highest claim of duty, may be the slip which is the beginning of the fatal fall....

Our only safety is to go where the steps of the Master lead the way, and trust for protection to him whose first command is, Follow me.... They only are safe whose hearts go forth daily and trustingly in the prayer of David: Hold up my goings in thy path, O God, that my footsteps slip not.

The Great Teacher

John Harris 1836 (1870 ed.)

[243] Justice and Mercy stood apart, in opposition to each other, separated by a wide gulf. ... He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. ... With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough.

... The sinner, drawn by the power of Christ from the confederacy of sin, approaches the uplifted cross, and prostrates himself before it. Then there is a new creature in Christ Jesus. The sinner is cleansed and purified. A new heart is given to him. Holiness finds that it has nothing more to require. ... There was to be imparted to the human being striving for conformity to the divine image an outlay of heaven's treasures, an excellency of power, which would place him higher than the angels who had not fallen. (GCB, 4th Qtr., 1899.)

[110] He ... placed himself at the head of a new dispensation ... which was to reconcile the prerogatives of justice and compassion ... by enabling mercy to punish without impairing its clemency ... and enabling justice to forgive without sacrificing its purity. ... He *laid hold on* the nature of man ... planting his cross midway, created a point of attraction which reached and drew them across the separating gulf. ... Justice moved from its high ... bowed with reverence at the cross, and said, "It is enough." The sinner ... falls prostrate before the cross, a new creation in Christ Jesus. By giving his heart to sinners and for them, holiness finds that it has nothing to ask....

While this amazing consummation was in actual process, the character of Christ evolved an amount of excellence which might have made angelic natures, if capable of the feeling, jealous of the rivalry and riches of earth.

Selected Messages, Vol. 1

E. G. White 1958

[27] When I went to Colorado I was so burdened for you that, in my weakness, I wrote many pages to be read at your camp meeting. Weak and trembling, I arose at three o'clock in the morning to write you. God was speaking through clay. You might say that this communication was only a letter. Yes, it was a letter, but prompted by the Spirit of God, to bring before your minds things that had been shown me. In these letters which I write, in the testimonies I bear, I am presenting to you that which the Lord has presented to me. I do not write one article in the paper, expressing merely my own ideas. They are what God has opened before me in vision — the precious rays of light shining from the throne....

What voice will you acknowledge as the voice of God? What power has the Lord in reserve to correct your errors and show you your course as it is? What power to work in the church? If you refuse to believe until every shadow of uncertainty and every possibility of doubt is removed, you will never believe. The doubt that demands perfect knowledge will never yield to faith. Faith rests upon evidence, not demonstration. The Lord requires us to obey the voice of duty, when there are other voices all around us urging us to pursue an opposite course. It requires earnest attention from us to distinguish the voice which speaks from God. We must resist and conquer inclination, and obey the voice of conscience without parleying or compromise, lest its promptings cease, and will and impulse control....

[Quoted from an article written June 22, 1882, and published in *Testimonies for the Church*, vol. 5, no. 31, pp. 63-64.]

Night Scenes in the Bible

Daniel March 1868-1870

[201] We must not defer our obedience till every shadow of uncertainty and every possibility of mistake is removed. The doubt that demands perfect knowledge will never yield to faith, for faith rests upon probability, not demonstration. ... [202] We must obey the voice of duty when there are many other voices crying against it, and it requires earnest heed to distinguish the one which speaks for God. We must cherish the impulse of conscience in the moment when it urges us to action, lest it cease from its promptings and we be left to the blind guidance of appetite and passion.

Steps to Christ

E. G. White 1892

[96] If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen.... But if we come to God... and in humble, trusting faith make known our wants to Him... who governs everything by His will and word, He can and will attend to our cry, and will let light shine into our hearts. Through sincere prayer we are brought into connection with the mind of the Infinite. We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love, but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness.

Night Scenes in the Bible (cont'd.)

[336] While we take counsel with our doubts and fears, or try to solve the problem of the universe in the cabinets and laboratories of science, or to explore the depths of eternity with the feeble taper of human reason, we shall only increase our perplexity and deepen our disappointment....

[339] But let them go up to the mount of God... in humble, trusting prayer... that the supreme power governing the universe... and look only to Him who sees everything at one view and governs everything with a word.... Let them believe that... he will hear their voice and attend to their wants. And then the darkness and perplexity will vanish from their minds....

In every act of sincere prayer the soul comes into living contact with the infinite Mind. We see no face bending over us with looks of compassion. No voice answers to our humble cry. No hand is let down for us to grasp... as the child seeks the parent's supporting hand.

The Christian's Secret of a Happy Life

Hannah Smith 1883 (1971 ed.)

[85] Many are the ways in which God is seeking to make Himself known to us....

[87] God speaks to us through His providential workings and through the influence of His Spirit upon the heart....

God speaks to us in His word.

[67] There are four ways in which He reveals His will to us, — through the Scriptures, through providential circumstances, convictions of our own higher judgment, and through the inward impressions of the Holy Spirit on our mind.

Steps to Christ (cont'd)

[96] Another element of prevailing prayer is faith. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Hebrews 11:6....

But to claim that prayer will always be answered in the very way and for the particular thing that we desire is presumption.

SDA Bible Commentary, Vol. 6

sv E. G. White 1957

[1119] Satan is the prince of demons. The evil angels over whom he rules do his bidding. Through them he multiplies his agencies throughout the world. He instigates all the evil that exists in our world.

But though the principalities and powers of darkness are both many in number and unceasing in activity, yet the Christian should never feel hopeless or discouraged. He may not hope to escape temptation through any lack of satanic efficiency. He who sent a legion to torture one human being cannot be repulsed by human wisdom or power alone.

Speaking of Satan, the Lord declares that he abode not in truth. Once he was beautiful, radiant in light....

Around the standard of rebellion that he planted, evil workers of all generations have rallied.

No sooner was man created than Satan resolved to efface in him the image of God, and to place his stamp

God's Will Known and Done

Almon Underwood 1860

[291] Another requisite of prevailing prayer, is faith. "He that cometh unto God, must believe that he is, and that he is a rewarder of those who diligently seek him." Heb. 11:6.... You are not to expect it to come in a particular way, nor necessarily at just such a time.

The Great Teacher

John Harris 1836 (1870 ed.)

[161] Among these, he spoke of one as Satan... one who, by signaling himself as the most daring of rebels, had reached the bad pre-eminence of the "prince of demons"....

That he is represented as multiplying himself, through their agency, over the whole field, — and concurring in, if not actually instigating, all the evils which it contains... warrants the conjecture.... Let no man, then, hope to escape temptation through any lack of satanic agents. He whose resources enable him to devote a legion to torment a human *body*, cannot be wanting in instruments to tempt and destroy the immortal soul.

[162] Speaking of Satan, our Lord declares that he "abode not in truth:" once he possessed a throne where all is radiant with holiness and joy; but he swerved from his allegiance to "the blessed and only Potentate," and thus lost his first estate.... He... planted the standard of rebellion, around which all the principles and powers of evil might rally and combine.

[162] Stimulated by implacable hatred against God, he no sooner found our world created, than he

SDA Bible Commentary, Vol. 6 **The Great Teacher (cont'd)**
(cont'd)

where God's should be.... He desired to usurp the throne of God. Failing in this, he has worked in darkness, in crookedness, in deception, to usurp his place in the hearts of men ... to appropriate the adoration that belongs to God alone (MS 33, 1911).

came to efface from it the image of God, and to stamp his own on its breast....

Unable to expel God from his throne, and thus succeed to the homage of man, he had, by a universal system of idolatry, planted his throne between the human worshipper and the divine Being, intercepting and appropriating the adoration which belonged to God alone.

SDA Bible Commentary, Vol. 7
sv E. G. White 1955

[935] His [Christ's] object was to reconcile the prerogatives of Justice and Mercy, and let each stand separate in its dignity, yet united. His mercy was not weakness, but a terrible power to punish sin because it is sin; yet a power to draw to it the love of humanity. Through Christ, Justice is enabled to forgive without sacrificing one jot of its exalted holiness.

Justice and Mercy stood apart in opposition to each other, separated by a wide gulf. The Lord our Redeemer clothed His divinity with humanity, and wrought out in behalf of man a character that was without spot or blemish. He planted His cross midway between heaven and earth, and made it the object of attraction which reached both ways, drawing both Justice and Mercy across the gulf. Justice moved from its exalted throne, and with all the armies of heaven approached the cross. There it saw One equal with God bearing the penalty for all injustice and sin. With perfect satisfaction Justice bowed in reverence at the cross, saying, It is enough (MS 94, 1899).

[110] He ... placed himself at the head of a new dispensation, the object of which was to reconcile the prerogatives of justice and compassion; and to do this, not by compromising either, but by honoring both — by enabling mercy to punish without impairing its clemency or its claims to our love, and enabling justice to forgive without sacrificing its purity or its claims on our awful regards. The rights of justice and the condition of sinful man were essentially hostile — they had diverged to an infinite remoteness, and stood frowning at each other, as from opposite sides of the universe. He *laid hold on* the nature of man; and, planting his cross midway, created a point of attraction which reached and drew them across the separating gulf back to itself, as to a common centre. Justice moved from its high and awful position on Sinai; and, with all the armies of holiness, brightening and still brightening with complacency as it approached, bowed with reverence at the cross, and said, "It is enough."

Testimonies to Ministers
E. G. White 1923

[16] Consider ... His church, to be His own, His own fortress, which He holds in a sin-stricken, revolted world; and He intended that no authority should be known in it, no laws be acknowledged by it, but His own.

Satan has a large confederacy, his church. Christ calls them the synagogue of Satan because the members are the children of sin. The members of Satan's church have been constantly working to cast off the divine law, and confuse the distinction between good and evil....

[17] His church is to be a temple built after the divine similitude, and the angelic architect has brought his golden measuring rod from heaven ... radiating in all directions the bright, clear beams of the Sun of Righteousness. The church is to be fed with manna from heaven and to be kept under the sole guardianship of His grace. Clad in complete armor of light and righteousness, she enters upon her final conflict....

[15] I testify to my brethren and sisters that the church of Christ, enfeebled and defective as it may be, is the only object on earth on which He bestows His supreme regard. While He extends to all the world His invitation to come to Him and be saved, He commissions His angels to render divine help to every soul that cometh to Him in repentance and contrition, and He comes personally by His Holy Spirit into the midst of His Church.

The Great Teacher (cont'd.)

[158] It is the only fortress which he holds in a revolted world; and he intended, therefore, that no authority should be known in it, no laws acknowledged, but his own.... His high design is, that, as Satan has a church, (he himself speaks of the synagogue of Satan,) consisting of the children of sin, — a church in which men have been always laboring to cast off the divine law, and to confound the distinctions between good and evil....

[159] If his church is to resemble a temple, let it be built after the pattern of things in the heavens: let it have the exact dimensions and proportions assigned by the angel-architect, who brought to the work his golden measuring-rod from heaven ... and radiating around in all directions its dazzling beams ... let her be fed with the manna which his own hand supplies, and grow as the indwelling life shall expand, and be left to the sole guardianship of his own grace, and she shall move in her own light, clad in more than complete steel, having the robes of divinity about her....

[160] But the church of Christ, enfeebled and defective as it may be, is that only object on earth on which he bestows his supreme regard.... While he extends his sceptre, and despatches his angels to every part of the world, he engages to come personally into the midst of his church, and to honor their prayers and decisions by regarding them as laws for his own conduct. The church is his mystical body and he is present as the vital head, living through all its members.

The Great Teacher (cont'd)

...[160] He has it in prospect to collect a large revenue of glory from the earth; and his church is the repository in which all that wealth is stored, preparatory to its full and final display.

Christ's Object Lessons

E. G. White 1900

[17] The Scripture says, "All these things spake Jesus unto the multitude in parables... that it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables; I will utter things which have been kept secret from the foundation of the world."

[22] Among the multitudes that gathered about Him, there were priests and rabbis, scribes and elders, Herodians and rulers, world-loving, bigoted, ambitious men, who desired above all things to find some accusation against Him. Their spies followed His steps day after day, to catch from His lips something that would cause His condemnation. ... He presented truth in such a way that they could find nothing by which to bring His case before the Sanhedrim. In parables He rebuked the hypocrisy and wicked works.

[50] The gospel seed often falls among thorns and noxious weeds. ...

Grace can thrive only in the heart that is being constantly prepared for the precious seeds of truth. ... But grace must be carefully cultivated. ...

[51] Christ specified the things that are dangerous to the soul. As recorded by Mark He mentions the cares of this world, the deceitfulness of riches, and the lusts of other things.

Lectures on the Parables of Our Saviour

Edward Kirk 1856

[6] Matthew tells us that his preaching in parables was alluded to prophetically in the 78th Psalm: "I will open my mouth in parables: I will utter things which have been kept secret from the foundation of the world."

[10] Scribes, Pharisees, Sadducees, Herodians, elders and priests; proud, earthly, ignorant, bigoted, envious and murderous, were continually acting as spies around him. It was therefore indispensable that he should avoid giving them any ground of accusation before the Sanhedrim, the civil tribunal, or the people. While then he gives them tremendous thrusts, his meaning is so couched in imagery, that they never got a plausible charge against him.

[235-6] Since Adam's apostasy, thorns and thistles and noxious herbs have found the soil of the earth peculiarly congenial to their growth ... while grace thrives only by careful cultivation. ... He specifies them to be — cares of this world, deceitfulness of riches, and desires of other things.

Christ's Object Lessons (cont'd)

[58] The "honest and good heart" of which the parable speaks, is not a heart without sin; for the gospel is to be preached to the lost. Christ said, "I came not to call the righteous, but sinners to repentance." Mark 2:17. He has an honest heart, who yields to the conviction of the Holy Spirit. He confesses his guilt, and feels his need of the mercy and love of God.

Lectures on the Parables of Our Saviour (cont'd.)

[285] "Good and honest hearts" cannot here mean hearts without sin; for, in that case, there would be no Gospel for them. Christ says: "I came, not to call the righteous, but sinners to repentance." An honest heart is one that acknowledges its wrong. There is no honesty in any of us denying that we are sinful before God, and sinners against him.

The Parables of Our Saviour

William M. Taylor 1886

[103] In ancient times it was customary for men to hide their treasures in the earth. Thefts and robberies were frequent. And whenever there was a change in the ruling power, those who had large possessions were liable to be put under heavy tribute. Moreover, the country was in constant danger of invasion by marauding armies. As a consequence, the rich endeavored to preserve their wealth by concealing it, and the earth was looked upon as a safe hiding place. But often the place of concealment was forgotten; death might claim the owner, imprisonment or exile might separate him from his treasure, and the wealth ... was left for the fortunate finder.

[70] In those ancient days, there was little trade in which men could embark; no banks in which they could lodge their money, and no safe-deposit vaults on whose security they could depend ... so they very commonly buried them in the earth. It often happened, however, that, when a man had thus concealed his treasure, the secret of the place into which he had put it died with himself. ... For the times were unsettled; and a sudden invasion of enemies might lead many to hide their riches in the ground.

[280] We can never be saved in indolence and inactivity. ... Those who refuse to co-operate with God on earth would not co-operate with Him in heaven. ...

The son who for a time refused obedience to his father's command was not condemned by Christ; and neither was he commended. ... [281] Their frankness is not to be regarded as a virtue. ... The fact that a man is not a hypocrite does not make him any the less really a sinner. ... When

[124-130] Observe ... that the Lord does not express approval, and did not intend to approve, of the conduct of the first son ... because he is not a hypocrite, he tries to make himself believe that he is not a sinner at all ... open frankness of their iniquity is a virtue ... you cannot dis sever the present from the future; and in the moral world, as in the natural, you shall reap what you sow ... for sin may have weakened your resolution, and taken your will captive. ... "Go work

Christ's Object Lessons (cont'd)

the call comes, "Go work today in My vineyard," do not refuse the invitation. "Today if ye will hear His voice, harden not your hearts."...

[281] The mold of your mind and your familiarity with evil will make it difficult for you to distinguish between right and wrong....

[282] "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:2-7.

The Parables of Our Savior (cont'd)

to-day in my vineyard." ... "To-day, if ye will hear his voice, harden not your hearts." ... "And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Peter 1:2-7.

Walks and Homes of Jesus

Daniel March 1856

[196] The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish. ... Look upon the Saviour uplifted on the cross. Hear that despairing cry, "My God, My God, why hast Thou forsaken Me?" ... For our redemption, heaven itself was imperiled. At the foot of the cross... you may estimate the value of a soul.

[330] And our own greatness, the infinite price at which God estimates the value of the human soul, is best seen in the greatness of the ransom paid for our redemption. ... In the mystery and glory of the cross, we can best learn the price at which God estimates the value of man. How many worlds are upheld by the power of him who cried in agony upon the cross, "My God, my God, why hast thou forsaken me?"

Philosophy of Health

Larkin B. Coles 1853

[347] Transgression of physical law is transgression of the moral law; for God is as truly the author of physical laws as He is the author of the moral law.

[137] To transgress physical law is transgressing God's law; for he is as truly the Author of physical law as he is Author of the moral law.

Christ's Object Lessons (cont'd)

[386] Christ came to demolish every wall of partition, to throw open every compartment of the temple, that every soul may have free access to God.

The Great Teacher

John Harris 1836 (1870 ed.)

[71] He came to demolish every wall of partition, to throw open every compartment in the temple of creation, that every worshipper might have free and equal access to the God of the temple.

Gospel Workers

E. G. White 1915

[43] Where He had passed, the objects of His compassion were rejoicing in health, and making trial of their new-found powers. Crowds were collecting around them to hear from their lips the works that the Lord had wrought. His voice was the first sound that many had ever heard, His name the first word they had ever spoken, His face the first they had ever looked upon. Why should they not love Jesus, and sound His praise? As He passed through the towns and cities, He was like a vital current, diffusing life and joy.

[251] Where he had passed, the restored might be seen making trial of their new-found powers; listeners formed into groups, to hear the tale of healing. ... His voice was the first sound which many of them heard; his name the first word they had pronounced; his blessed form the first sight they had ever beheld. ... He went through the land like a current of vital air, an element of life, diffusing health and joy wherever he appeared.

Night Scenes in the Bible

Daniel March 1868-1870

[320] Christ sought for men wherever he could find them, — in the public streets, in private houses, in the synagogues, by the seaside. He toiled all day, preaching to the multitude, and healing the sick that were brought to Him; and frequently, after He had dismissed the people that they might return to their homes to rest and sleep, He spent the entire night in prayer, to come forth and renew His labors in the morning.

[334] He sought for men wherever he could find them — in the public street, in the private house, in the synagogue or by the sea-side. He toiled all day in the work of healing and instruction, and then spent the night in solitary prayer, only to come forth again and renew his labor amid all the noise and conflict of the world.

Counsels to Teachers**E. G. White 1913**

[28] He came to sow the world with truth. He held the keys of all the treasures of wisdom, and was able to open doors to science, and to reveal undiscovered stores of knowledge, were it essential to salvation....

[29] He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin.

[262] The Saviour's entire life was characterized by disinterested benevolence and the beauty of holiness.

[358] Other blessings they desire; but that which God is more willing to give than a father is to give good gifts to his children; that which is offered abundantly, according to the infinite fulness of God, and which, if received, would bring all other blessings in its train.

Education**E. G. White 1903**

[57] The greatest want of the world is the want of men — men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall.

The Great Teacher**John Harris 1836 (1870 ed.)**

[26] He held the key of all the treasures of wisdom; and he distributed of its stores. ... He had come to sow the earth with truth....

[27] [He had] an outline ... which should form the scope of his teaching ... the necessity of prayer, repentance, and holiness....

[51] He could have uttered a single sentence ... furnishing a key to many a mystery, and affording a glimpse of arcana before unknown.

[45] The whole of his course was a history of pure, disinterested benevolence.

[147] Other blessings are desired; but this, which would bring all blessings in its train, which is offered in an abundance corresponding to its infinite plenitude — an abundance, of which the capacity of the recipient is to be the only limit.

**[Adventist] Review, Vol. 37,
No. 6, Jan. 1871**

[A filler "selection" from an unidentified author.]

[47] The great want of this age is men. Men who are not for sale. Men who are honest, sound from center to circumference, true to the heart's core — men who will condemn wrong in a friend or foe, in themselves as well as others. Men whose consciences are as steady as the needle to the pole. Men who will stand for the right if the heavens totter and the earth reel.

Education (cont'd)

[118] The eagle of the Alps is sometimes beaten down by the tempest into the narrow defiles of the mountains. Storm clouds shut in this mighty bird of the forest, their dark masses separating her from sunny heights where she has made her home. Her efforts to escape seem fruitless. She dashes to and fro, beating the air with her strong wings, and waking the mountain echoes with her cries. At length, with a note of triumph, she darts upward, and, piercing the clouds, is once more in the clear sunlight, with the darkness and tempest far beneath. So we may be surrounded with difficulties, discouragement, and darkness. Falsehood, calamity, injustice, shut us in. There are clouds that we cannot dispel. We battle with circumstances in vain. There is one, and but one, way of escape. The mists and fogs cling to the earth; beyond the clouds God's light is shining. Into the sunlight of His presence we may rise on the wings of faith.

[289] The will is the governing power in the nature of man, the power of decision, or choice.

Our Father's House**Daniel March 1871**

[254] The eagle of the Alps is sometimes beaten down by the tempest into the narrow defiles of the mountains. The clouds in black and angry masses sweep between the mighty bird and the sunny heights where she builds her nests and basks in the full day. For a while she dashes to and fro, buffeting the storm with her strong wings and waking the echoes of the mountains with her wild cry, vainly endeavoring to find some way out of her dark and high-walled prison. At length she dashes upward with a scream of triumph into the midst of the black clouds, and in a moment she is above them in the calm sunshine, with the darkness and the tempest all beneath, the light of heaven shining in full blaze upon her conquering pinions, and her loved home on the lofty crag in full sight waiting to receive her. It is through the darkness that she rushes into the light. It is by a mighty effort to ascend that she leaves the clouds and the storms of earth beneath.

So by a firm decision and a mighty effort must we rise above all the clouds of doubt and fear to the serene heights of faith and peace in God. So through the darkness of trouble and conflict and death must we pass into heaven's eternal day.

The Christian's Secret of a Happy Life**Hannah W. Smith 1883 (1971 ed.)**

[57] Now, the truth is, that this life is not to be lived in the emotions at all, but in the will....

Fenelon says, somewhere, that "pure religion resides in the will alone." By this he means that, as the will is the governing power in the man's nature, if the will is set right, all the rest of the nature must come into

Steps to Christ**E. G. White 1892**

[47] What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice.

The Ministry of Healing**E. G. White 1905**

[176] The tempted one needs to understand the true force of the will. This is the governing power in the nature of man — the power of decision, of choice.... They do not *choose* to serve Him....

But we can *choose* to serve God, we can give Him our will; then He will work in us to will and to do according to His good pleasure.

Testimonies, Vol. 5**E. G. White 1889**

[513] Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power which works in the children of men unto obedience to God or unto disobedience.

Evangelism**E. G. White 1946**

[148] The Prince of teachers sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and

The Christian's Secret of a Happy Life (cont'd)

harmony. By the will, I do not mean the wish of man, or even his purpose, but the deliberate choice, the deciding power, the king, to which all that is in the man must yield obedience....

It is sometimes thought that the emotions are the governing power in our nature....

The Great Teacher**John Harris 1836 (1870 ed.)**

[55] He sought access to their minds by the beaten pathway of their most familiar associations; he insinuated and intertwined his divine instruction with the network of their most hallowed recollections and sympathies; thus providing for it the easiest mode of admission into their hearts, and making them feel that his identification with their nature and

Evangelism (cont'd)

happiness....

Christ drew many of his illustrations and lessons from the great treasure house of nature (Letter 213, 1902).

[614] Such representations... are made: "The Father is as the light invisible; the Son is as the light embodied; the Spirit is the light shed abroad." "The Father is like the dew, invisible vapor; the Son is like the dew gathered in beauteous form; the Spirit is like the dew fallen to the seat of life." Another representation: "The Father is like the invisible vapor; the Son is like the leaden cloud; the Spirit is rain fallen and working in refreshing power."

They are imperfect, untrue.... These are mere earthly things, suffering under the curse of God because of the sins of man.... The Father is all the fullness of the Godhead bodily, and is invisible to mortal sight.

The Son is all the fullness of the Godhead, making manifest the power of divine grace.

Counsels on Stewardship**E. G. White 1940**

[326] The Lord designs that the death of His servants shall be regarded as a loss, because of the influence for good which they exerted and the many willing offerings which they bestowed to replenish the treasury of God. Dying legacies are a miserable substitute for living benevolence....

But many professed Christians put off the claims of Jesus in life, and insult Him by giving Him a mere pit-

The Great Teacher (cont'd)

interest was complete....

He drew his images and illustrations from the great treasury of our household affections, and from the most familiar features of nature.

The Higher Christian Life**William E. Broadman 1871**

[90] The Father is as the Light invisible. The Son is as the Light embodied. The Spirit is as the light shed down.... The Father is like the dew in invisible vapor. The Son is like the dew gathered in beauteous form. The Spirit is like the dew fallen to the seat of life.... The Father is like the invisible vapor. The Son is as the laden cloud and falling rain. The Spirit is the rain fallen, and working in refreshing power. These likenings are all imperfect... poor and earthly at best....

The Father is all the fulness of the Godhead invisible.

The Son is all the fulness of the Godhead manifested.... The Spirit is all the fulness of the Godhead making manifest.

Mammon**John Harris 1836**

[199] You are reversing that Divine arrangement which would have caused your death to be deprecated as a loss, and you are voluntarily classing yourself with the refuse of society, whose death is regarded as a gain....

[200] Dying charity is a miserable substitute for living benevolence....

[201] This robbery of the christian cause... is your *will*; not a mere passing thought, not a precipitate, uncon-

Counsels on Stewardship (cont'd) Mammon (cont'd)

tance at death.

[327] Let all of this class remember that this robbery of God is not an impulsive action, but a well-considered plan which they preface by saying, "Being of sound mind." After having defrauded the cause of God through life, they perpetuate the fraud after death. And this is with the full consent of all the powers of the mind. Such a will many are content to cherish for a dying pillow. Their will is a part of their preparation for death.

sidered act, but an act which you formally preface with saying, that you perform it "being in sound mind." ... [202] After having defrauded the cause of Christ of your property during life, you take the most effective measures to perpetuate the fraud after death; and you do this with the full consent of all the powers of your mind. ... This is your *will*, which you are content to have for a dying pillow. ... Your *will* — and, therefore, a part of your *preparation for death!*

Fundamentals of Christian Education

E. G. White 1923

[177] He held the keys to all the treasures of wisdom. ... He urged upon men the necessity of prayer, repentance, confession, and the abandonment of sin. ... — *Review and Herald*, Nov. 17, 1891.

The Great Teacher

John Harris 1836 (1870 ed.)

[26] He held the key of all the treasures of wisdom ... the necessity of prayer, repentance, and holiness.

[237] He could have opened mysteries which patriarchs and prophets desired to look into, which human curiosity has been impatiently desirous of understanding. ... Jesus did not disdain to repeat old, familiar truths; for He was the author of these truths. He was the glory of the temple. Truths which had been lost sight of, which had been misplaced, misinterpreted, and disconnected from their pure position, He separated from the companionship of error; and showing them as precious jewels in their own bright luster, He reset them in their proper framework, and commanded them to stand fast forever. ... — *Review and Herald*, Nov. 28, 1893.

[51] He could have uttered a single sentence, which, by furnishing a key to many a mystery, and affording a glimpse of arcana before unknown, would have collected and concentrated around it the busy thoughts of each successive generation to the close of time. ... He disdained not the repetition of old and familiar truths. ... Truths, which the lapse of time had seen displaced and disconnected from their true position, as stars are said to have wandered from their primal signs, he recalled and established anew; and principles, which had faded, disappeared, and been lost, as stars are said to have become extinct, he rekindled and resphered, and commanded them to stand fast forever.

Note: [Also Compare, Ellen G. White's *Fundamentals of Christian Education* chapters "The Teacher of Truth," pp. 174-80, "Christ as Teacher," pp. 236-41, "True Education," pp. 405-15, and "The True Higher Education," pp. 429-37 with John Harris's *The Great Teacher*.]

Testimonies, Vol. 1

E. G. White 1868

[51] Worldly business was for the most part laid aside for a few weeks. We carefully examined every thought and emotion of our hearts, as if upon our deathbeds and in a few hours to close our eyes forever upon earthly scenes. There was no making of "ascension robes" for the great event.

Sketches of Christian Life and Public Labor of William Miller

James White 1875

[298] "During the last ten days, secular business was, for the most part, suspended; and those who looked for the advent gave themselves to the work of preparation for that event, as they would for death, were they on a bed of sickness expecting soon to close their eyes on earthly scenes forever. ...

[299] "The fact that many suspended their business for a few days was censured by opponents."

History of the Sabbath

J. N. Andrews 1862

[76] I was shown that if the true Sabbath had always been kept, there would never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry.

Had the Sabbath always been observed by all as God ordained it, there never would have been an atheist, an infidel, an agnostic, or an idolator in the world. [*Review and Herald*, 12 May 1853; *History of the Sabbath*, 1912 ed., p. 11.]

Mammon

John Harris 1836

[194] The greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness.

[53] If selfishness be the prevailing form of sin; covetousness may be regarded as the prevailing form of selfishness.

Testimonies, Vol. 2**E. G. White 1885**

[60] Your family have partaken largely of flesh meats, and the animal propensities have been strengthened, while the intellectual have been weakened....

[63] Yet we do not hesitate to say that flesh meat is not necessary for health or strength. ... Its use excites the animal propensities to increased activity and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of the flesh of animals tends to cause a grossness of body....

[70] It is just as much sin to violate the laws of our being as to break one of the Ten Commandments, for we cannot do either without breaking God's law.

[391] Moral pollution has done more than every other evil to cause the race to degenerate. It is practiced to an alarming extent and brings on disease of almost every description. Even very small children, infants, being born with natural irritability of the sexual organs, find momentary relief in handling them...until a habit is established which increases with their growth. These children, generally puny and dwarfed, are prescribed for by physicians...but the evil is not removed....

[403] Steady industry upon a farm would have proved a blessing to these children, and constant employment, as their strength could bear, would have given them less opportunity to corrupt their bodies....

[409] Young girls are not as a general thing clear of the crime of self-abuse. They practice it, and, as a re-

Philosophy of Health**Larkin Cole 1853**

[230] Meat-eating, especially in the excessive proportion of its present use, has also its moral bearings. By its stimulating properties, it acts on the animal organs of the brain, increasing the activity of the animal propensities. While it gives no additional strength...it makes us more animal and less intellectual and moral....

[64] Flesh-eating is certainly not necessary to health or strength....

[67] There can be no question but that the use of flesh tends to create a grossness of body and spirit....

[216] It is as truly a sin against Heaven, to violate a law of life, as to break one of the ten commandments.

Cause of Exhausted Vitality**Eli Peck Miller 1867**

[34] Self-abuse...is an evil more damning than any other to which mankind is subject....

[35] Many children are born with this propensity, and the habit is commenced in infancy, or in early childhood, by handling the genital organs; the friction and irritation giving rise to a peculiar kind of excitement.... The habit formed at this early age is usually kept up till after puberty, if the system does not earlier succumb to the effects. The little, puny, sickly, dwarfed...children...are many of them examples of this habit.

[39] Self-abuse opens the door for...almost every disease from which humanity suffers....

[43] The habit of self-abuse is practiced amongst girls as well as boys....

[110] Physical training either upon the farm, in the workshop, or the gymnasium...is indispensable.

Testimonies, Vol. 2 (cont'd)

sult, their constitutions are being ruined. Some who are just entering womanhood are in danger of paralysis of the brain....

Testimonies, Vol. 3**E. G. White 1885**

[322] Christ sought for men wherever He could find them — in the public streets, in private houses, in the synagogues, by the seaside. He toiled all day, preaching to the multitude and healing the sick that were brought to Him; and frequently, after He had dismissed the people that they might return to their homes to rest and sleep, He spent the entire night in prayer, to come forth and renew His labors in the morning.

[323] While you take counsel with your doubts and fears, or try to solve everything that you cannot see clearly before you have faith, your perplexities will only increase and deepen.... You may have no remarkable evidence at the time that the face of your Redeemer is bending over you in compassion and love, but this is even so. You may not feel His visible touch, but His hand is upon you in love and pitying tenderness.

[368] My mind goes back to faithful Abraham...in a night vision at Beersheba.... With a breaking heart and unnerved hand, he takes the fire.... Father and son build the altar, and the terrible moment comes for Abraham to make known to Isaac that

Night Scenes in the Bible**Daniel March 1868-1870**

[334] He sought for men wherever he could find them — in the public street, in the private house, in the synagogue or by the sea-side. He toiled all day in the work of healing and instruction, and then spent the night in solitary prayer, only to come forth again and renew his labor amid all the noise and conflict of the world.

[336] While we take counsel with our doubts and fears, or try to solve the problem of the universe in the cabinets and laboratories of science, or to explore the depths of eternity with the feeble taper of human reason, we shall only increase our perplexity and deepen our disappointment....

[339] We see no face bending over us with looks of compassion. No voice answers to our humble cry. No hand is let down for us to grasp.... And yet in all prayer the heart pours itself forth to One whose awful presence is deeply felt.

[58] Now it is settled beyond all question in Abraham's mind that the voice in the night vision at Beersheba was a reality....

With a trembling hand and a breaking heart he takes the fire and the knife.... The altar is built by the

Testimonies, Vol. 3 (cont'd)

which has agonized his soul all that long journey, that Isaac himself is the victim. Isaac is not a lad; he is a full-grown young man. He could have refused to submit ... had he chosen to do so. He does not accuse his father of insanity.... He submits....

This act of faith in Abraham is recorded for our benefit. ... By Abraham's obedience we are taught that nothing is too precious for us to give to God....

[369] To Abraham no mental torture could be equal....

Testimonies, Vol. 4

E. G. White 1885

[60] The sympathy which exists between the mind and the body is very great. When one is affected, the other responds. The condition of the mind has much to do with the health of the physical system. If the mind is free and happy ... it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood....

[144] Abraham was an old man when he received the startling command from God to offer up his son Isaac for a burnt offering. Abraham was considered an old man even in his generation. The ardor of his youth had faded away. It was no longer easy for him to endure hardships and brave dangers....

Night Scenes in the Bible (cont'd.)

hands of both.... The father must tell the son the awful message which he has carried in his own bleeding heart through all the long journey. Isaac himself must be slain. ... It must be with his own consent if he is offered at all. For he is a full-grown man....

[59] And does he now conclude that the old man has become insane...?

Which was most to be pitied it were hard to tell — the father... or the son who submits in silence....

[60] And this great act of faith shines forth. ... Nothing is too precious for us to give to God....

[61] No trial, no mental torture could possibly have been greater.

Philosophy of Health

Larkin Coles 1853

[127] The sympathy existing between the mind and the body is so great, that when one is affected, both are affected....

This state of mind has much to do with the healthy action of the physical system. A cheerful and happy mind gives a free and easy circulation in the nervous system.

Night Scenes in the Bible

Daniel March 1868-1870

[45] Abraham was an hundred and twenty years old when he received the strange and startling command to offer his only and beloved son Isaac for a burnt offering....

He already passed for an aged man, even upon the longer average of human life in his time.... His heart had lost much of the fervid and hopeful feeling of youth.... It was no

Testimonies, Vol. 4 (cont'd)

The loss of such a son by disease would have been most heart-rending to the fond father, it would have bowed his whitened head with sorrow....

[145] He did not say: "My hairs are gray, the vigor of my manhood is gone; who will comfort my waning life when Isaac is no more?"

[280] I realized that I was sick and had but little strength.... In great distress I silently called upon God....

[281] The Spirit of the Lord rested upon me as I attempted to speak. Like a shock of electricity I felt it upon my heart, and all pain was instantly removed. ... My left arm and hand had become nearly useless ... but natural feeling was now restored.

[374] It will do you good, and our ministers generally, to frequently review the closing scenes in the life of our Redeemer. ... It would be well to spend a thoughtful hour each day reviewing the life of Christ. ... We should take it point by point and let the imagination vividly grasp each scene, especially the closing ones of His earthly life. ... By contemplating ... we may strengthen our faith, quicken our love.... We must all learn the lesson of penitence and faith at the foot of the cross.

Night Scenes in the Bible (cont'd.)

longer easy for him to bend before... affliction....

[47] It would have been enough to break an old man's heart to lose such a son by the ordinary course of sickness and death....

[48] How much more must the loss ... bring down the gray hairs of age with sorrow....

The Ministry of Healing

Adoniram J. Gordon 1882

[189] I was in communion with my heavenly Father....

Up to this time there was no cessation from suffering or increase of strength. As I said before, I was weaker than usual....

[190] It seemed as if heaven were at that moment opened, and I was conscious of a baptism of strength ... as if an electric shock had passed through my system. I felt definitely the strength come into my back ... into my helpless limbs.

Walks and Homes of Jesus

Daniel March 1856

[313] Nevertheless it will do us all good, frequently and solemnly to review the closing scenes in the Saviour's earthly life ... spending a thoughtful hour, in the endeavor to strengthen our faith and quicken our love at the foot of the cross.

[314] We may learn ... the lesson of penitence at the foot of the cross.

Testimonies, Vol. 4 (cont'd)

[444] There are deep mysteries in the word of God, which will never be discovered. . . . There are also unsearchable mysteries in the plan of redemption. . . . God's providence is a continual school, in which He is ever leading men to see the true aims of life. None are too young, and none too old, to learn in this school by paying diligent heed to the lessons taught by the divine Teacher. . . . By the wanderers His voice is heard, saying: "This is the way, walk ye in it."

Night Scenes in the Bible

Daniel March 1868-1870

[98] There are deep mysteries in the word of God — unsearchable mysteries in Divine Providence — mysteries past finding out in the plan of redemption. . . .

[99] God's providence is the school in which he is ever setting before us the true aims of life. . . . None are too young, none are too old to learn, if only they heed the Divine Teacher . . . who whispers to the wanderer, "This is the way — walk ye in it."

Mammon

John Harris 1836

[480] Those who wait till death before they make a disposition of their property, surrender it to death rather than to God. . . .

That which many propose to defer until they are about to die, if they were Christians indeed they would do while they have a strong hold on life. . . . By becoming their own executors, they could meet the claims of God themselves. . . . We should regard ourselves as stewards . . . and God as the supreme proprietor. . . .

[481] In making their wills daily, they will remember those objects and friends that hold the largest place in their affections. . . . This robbery of God is . . . a well-considered plan which they preface by saying, "Being in sound mind." After having defrauded the cause of God through life they perpetuate the fraud after death.

[197] For he who withholds his hand from deeds of benevolence till his last hour, surrenders his property to death, rather than devotes it to God. . . .

[198] What you are proposing to defer till the period of your natural death, the christian, if he acts in harmony with his profession . . . will be his own executor. . . . You profess to regard . . . God as its supreme Proprietor. . . .

[201] You naturally remember those persons and objects which hold the dearest place in your affections; your supreme friend is Christ. . . . You perform it [this robbery of the christian cause] "being of sound mind." . . .

[202] After having defrauded the cause of Christ of your property during life . . . you take the most effective measures to perpetuate the fraud after death.

Testimonies, Vol. 5

E. G. White 1889

[155] Dying charity is a poor substitute for living benevolence. . . .

The cause of Christ is robbed, not by a mere passing thought, not by an unpremeditated act.

[204] *Selfishness, the sin of the world, has become the prevailing sin of the church.*

Mammon (cont'd)

[200] Dying charity is a miserable substitute for living benevolence. . . .

[201] This robbery of the Christian cause . . . [is] your *will*; not a mere passing thought, not a precipitated, unconsidered act.

[32] *Selfishness, the sin of the world, has become the prevailing sin of the church.*

[513] The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power which works in the children of men unto obedience to God or unto disobedience.

You are a young man of intelligence; you desire to make your life such as will fit you for heaven at last. You are often discouraged at finding yourself weak in moral power, in slavery to doubt, and controlled by the habits and customs of your old life in sin. You find your emotional nature untrue to yourself. . . . Nothing seems real. . . . The more you struggle in doubt, the more unreal everything looks to you. . . . You regard in the same unreal light the words and works of those in whom you should trust. . . .

[513] Your promises . . . are of no value until you put your will on the side of faith and action. . . . Your feelings, your impressions, your emotions, are not to be trusted. . . .

You must be determined to believe, although nothing seems true and real to you. . . .

The Christian's Secret of a Happy Life

Hannah W. Smith 1883 (1971 ed.)

[58] A young man of great intelligence, seeking to enter into this new life, was utterly discouraged at finding himself the slave to an inveterate habit of doubting. To his emotions nothing seemed real; and the more he struggled, the more unreal did it all become. He was told this secret concerning the will, that if he would only put his will over on the believing side, if he would choose to believe, if, in short, he would in this Ego of his nature say . . . "I will believe! I do believe!" he need not then trouble about his emotions. . . . Your part then is simply to put your will, in this matter of believing, over on God's side, making up your mind that you will believe what He says because He says it, and that you will not pay any regard to the feelings that make it seem so unreal. . . .

Testimonies, Vol. 5 (cont'd)

[514] It is for you to yield up your will to the will of Jesus Christ; and as you do this, God will immediately take possession and work in you to will and to do of His good pleasure.... Even your thoughts will be subject to Him. You cannot control your impulses, your emotions, as you may desire; but you can control the will....

Will you not say, "I will give my will to Jesus, and I will do it now," and from this moment be wholly on the Lord's side? ... Give Satan no chance to say: "You are a wretched hypocrite." ... Say, "I will believe, I do believe that God is my helper," and you will find that you are triumphant in God. By steadfastly keeping the will on the Lord's side, every emotion will be brought into captivity to the will of Jesus. ... It will take, at times, every particle of will power which you possess....

Talk faith. Keep on God's side of the line....

[515] But you must remember that your will is the spring of all your actions. This will, that forms so important a factor in the character of man, was at the Fall given into the control of Satan; and he has ever since been working in man to will and to do of his own pleasure.... "Yield yourself up to Me; give Me that will; take it from the control of Satan, and I will take possession of it; then I can work in you to will and to do of My good pleasure." When He gives you the mind of Christ, your will becomes as His will....

The Christian's Secret of a Happy Life (cont'd)

The young man paused a moment, and then said solemnly, "I understand, and will do what you say. I cannot control my emotions, but I can control my will.... I can give my will to God, and I do."

[58] From that moment, disregarding all the pitiful clamoring of his emotions, which continually accused him of being a wretched hypocrite this young man held on... until at the end of a few days he found himself triumphant, with... every thought brought into captivity to the power of the Spirit of God. ... [59] At times it had drained all the will power he possessed... so contrary was it to all the evidence of his senses or of his emotions.... But he had caught the idea... that if he kept on God's side, he was doing all he could do.

[59] The secret lies just here, — that our will, which is the spring of all our actions, has been in the past under the control of sin and self, and these have worked in us all their own good pleasure. But now God calls upon us to yield our wills up unto Him, that He may take the control of them, and may work in us to will and to do His good pleasure. If we will obey this call, and present ourselves to Him as a living sacrifice, He will take possession of our surrendered wills, and will begin at once to work in us....

[60] Cease to consider your emotions....

[61] It is not the feelings of the man God wants, but the man himself.

Testimonies, Vol. 6 (cont'd)

E. G. White 1900

[159] The Great Teacher who came down from heaven has not directed teachers to study... great authors.... He says, "Come unto Me."...

[160] They must see its freedom from formalism and tradition, and appreciate the originality, the authority, the spirituality, the tenderness, the benevolence, and the practicability of His teaching....

[363] By His appointment He has placed at His altar an Advocate clothed with our nature. As our Intercessor, His office work is to introduce us to God as His sons and daughters. Christ intercedes in behalf of those who have received Him. To them He gives power, by virtue of His own merits....

[364] And the Father demonstrates His infinite love for Christ, who paid our ransom with His blood, by receiving and welcoming Christ's friends as His friends. He is satisfied with the atonement made. He is glorified by the incarnation, the life, death, and mediation of His Son....

[364] As Christ intercedes in our behalf, the Father lays open all the treasures of His grace for our appropriation, to be enjoyed and to be communicated to others. "Ask in my name," Christ says; "I do not say that I will pray the Father for you; for the Father Himself loveth you, because you have loved Me. Make use of My name. This will give your prayers efficiency, and the Father will give you

The Great Teacher

John Harris 1836 (1870 ed.)

[18] [From the Introduction.] The book contains five Essays of considerable length, and on the following important topics: — I. The Authority of our Lord's Teaching. II. The Originality of our Lord's Teaching. ... III. The Spirituality of our Lord's Teaching. ... IV. The Tenderness and Benevolence of our Lord's Teaching. V. The Practicalness of our Lord's Teaching.

[108] He has placed at the altar before it an Advocate clothed in our own nature. ... Our Intercessor assures us... that, if he accompanies and introduces us to God... it is... for us.

[107] On the intercession of Christ in their behalf, the Father lays open all... his grace.

By empowering his people to employ the argument of his name, he is... placing the fund of his merit at their disposal.

[107] The Father demonstrates his infinite love to Christ, by receiving and welcoming the friends of Christ as his own friends. He has pledged himself to do so, and he is so complacently delighted with Christ, — so fully satisfied with the atonement he has made, — feels himself so unspeakably glorified by the incarnation and life, the death and mediation, of Christ, by all that he has done for the honor of the divine government and the salvation of man.... The Father lays open all the treasures of his grace for their appropriation and use. "Yea," saith Christ, "ask in my name; and I do not say that I will pray the Father for you; for the Father himself loveth you, because ye have loved Me." "Make use of my name, and that will suffice; my name alone, without any entreaty on my part, would be a

Testimonies, Vol. 6 (cont'd)

the riches of His grace; wherefore, 'ask, and ye shall receive, that your joy may be full.' "

The Great Teacher (cont'd.)

certain passport to my Father's heart, and to all the riches of his grace." "Wherefore ask and receive, that your joy may be full."

Testimonies, Vol. 8**E. G. White 1904**

[178] In Christ's name our petitions ascend to the Father. He intercedes in our behalf, and the Father lays open all the treasures of His grace for our appropriation, for us to enjoy and impart to others. "Ask in My name," Christ says. "I do not say that I will pray the Father for you; for the Father Himself loveth you. Make use of My name. This will give your prayers efficiency, and the Father will give you the riches of His grace. Wherefore ask, and ye shall receive, that your joy may be full." ...

Yes, Christ has become the medium of prayer between man and God. He has also become the medium of blessing between God and man.

[107] They come to his throne; and, on the intercession of Christ in their behalf, the Father lays open all the treasures of his grace for their appropriation and use. "Yea," saith Christ, "ask in my name; and I do not say that I will pray the Father for you; for the Father himself loveth you, because ye have loved me." "Make use of my name, and that will suffice; my name alone, without any entreaty on my part, would be a certain passport to my Father's heart, and to all the riches of his grace." "Wherefore ask and receive, that your joy may be full." ...

[108] The Intercessor ... having become the medium of prayer from man to God, he is rewarded by being made the medium of blessing from God to man.

Testimonies, Vol. 9**E. G. White 1909**

[50] God "gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." ... You are to make a gratitude offering. ... Your time, your talent, your means — all are to flow to the world in a tide of love for the saving of the lost. ... Jesus has made it possible for you to accept His love and in happy cooperation with Him to work. ... He requires you to use your possessions in unselfish service. ...

Mammon**John Harris 1836**

[253] "God so loved the world, that he gave his only begotten Son." ...

[254] He invites you to accept that love and be happy. ... He only requires that the stream of gratitude should be poured into that channel ... rolling through the world, and bearing blessings to the nations. ...

[262] Christian, would you render your property *secure*? Place it in the hand of omnipotent Faithfulness. Retain it in your own possession, and it is the proper emblem of uncertainty;

Testimonies, Vol. 9 (cont'd)

Would you make your property *secure*? Place it in the hand that bears the nailprint of the crucifixion. Retain it in your possession, and it will be to your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use [it] for the blessing of the suffering.

Mammon (cont'd)

but devote it to God, and from that moment it is stamped with his immutability; his providence becomes your estate, and his word your unfailing security. Would you *enjoy* your substance? "Give alms of such things as you have."

Advent Review & Sabbath Herald**E. G. White July 18, 1882**

[323, 324] In this first prophecy contained in the Scriptures is found an intimation of redemption. ... announces war between Satan and man. ... it was uttered in the hearing of our first parents, and hence must be regarded as a promise. ... But before they hear of the thorn and the thistle, the sorrow and anguish which should be their portion, and the dust to which they would return, they listen to words which must have inspired them with hope. ... Adam and Eve stood as criminals before their God, awaiting the sentence which transgression had incurred. ...

This enmity is supernaturally put and not naturally entertained. When man sinned, his nature became evil, and he was in harmony and not at variance with Satan. ... counted on securing their alliance and co-operation ... against ... Heaven. ... no enmity between himself ... fallen angels.

Sermons, Vol. 1**Henry Melvill, B. D. 1846**

[1-34] There can be no doubt that intimations of redemption were given to our guilty parents, ... announcing war between Satan and man. We have called the words a prophecy; ... they were spoken in the hearing of Adam and Eve, we must regard them also in the light of a promise. And it is well worth remark, that, before God told the woman of her sorrow and her trouble, and before he told the man of the thorn, and the thistle, and the dust to which he should return, he caused them to hear words which must have inspired them with hope. ... they stood as criminals before God, expecting the sentence which disobedience had provoked. ...

The enmity, you observe, had no natural existence. ... As soon as man transgressed, his nature became evil, and therefore he was at peace, and not at war with the devil. ... Satan and man would have formed alliance against heaven. ... There is not, and cannot be, a native enmity between fallen angels and fallen man.

Spirit of Prophecy, Vol. 4

E. G. White 1884

[324-326] Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels... united in opposing ... Ruler of the universe ... Satan heard the declaration that enmity should exist between himself and the woman ... deprave human nature... by some means man was to be enabled to resist his power. ... This enmity is not naturally entertained....

Sermons, Vol. 1 (cont'd.)

This lofty spirit... if he could induce men, as he had induced angels, to join in rebellion, he should have them for allies in his every enterprise against heaven. There was nothing of enmity between himself and the spirits who had joined in the effort to dethrone the Omnipotent. ... though he had succeeded in depraving human nature, and thus assimilating it to his own, it should be renewed by some mysterious process, and wrought up to the lost power of resisting its conqueror. ... an enmity supernaturally put, and not naturally entertained.

The Great Controversy

E. G. White 1884 (1911 ed.)

[505-507] It is the grace that Christ implants in the soul. ... Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding.... new principle in the soul creates conflict where hitherto had been peace. ... man to resist the tyrant and. ... to abhor sin instead of loving it... resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.

The antagonism that exists ... was most strikingly displayed in the world's reception of Jesus. ... purity and holiness... hatred of the ungodly. ... It was this that evoked enmity against the Son of God. ... perpetual reproof to a proud, sensual people.... Satan and evil angels joined with evil men. All the energies of apostasy conspired against the Champion of truth.

[1-34] Unless God pour his converting grace into the soul... we shall continue to the end of our days his willing captives and servants. ... Introducing a new principle into the heart, he causes conflict where there had heretofore been peace, inclining and enabling man to rise against his tyrant.... whensoever you see an individual delivered from the love, and endowed with a hatred of sin, resisting those passions which held naturally sway within ... surveying the workings of a principle which is wholly from above....

Now the enmity was never put in such overpowering measure, as when the man Christ Jesus was its residence. ... Christ displayed precisely those powers. ... holiness of the Mediator which stirred up against him all the passions of a profligate world. ... perpetual reproach on a proud and sensual generation.... evil angels conspired with evil men; and the whole energies of apostasy gathered themselves to the effort of destroying the champion of God and of truth....

Prophets & Kings

E. G. White 1916

[701, 702] Satan could but bruise the heel, while by every act of humiliation or suffering Christ was bruising the head of His adversary ... into the bosom of the Sinless... anguish.... He was paying the debt for sinful man and breaking the bondage. ... Could Satan have induced Christ to yield to a single temptation, could he have led Him by one act or even thought ... would have triumphed ... gained the whole human family to himself.

Sermons, Vol. 1 (cont'd)

Satan was in the act of bruising Christ's heel, Christ was in the act of bruising Satan's head. ... was made to empty all its pangs into the bosom of innocence. ... with sorrow and anguish. ... not an iota of his sufferings which went not towards liquidating the vast debt which man owed to God. ... If he could have seduced him into the commission of evil; if he could have profaned, by a solitary thought. ... and rising triumphant over man's surety, he (Satan) would have shouted, "Victory!"...

Selected Messages, Vol. 1

E. G. White 1958

[343, 344] Christ is able to save to the uttermost because He ever liveth to make intercession for us. ... No sin can be committed by man for which satisfaction has not been met on Calvary. ... continually proffers to the sinner a thorough expiation. ... The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly typical atonement is no longer to be made ... constant commission of sin. ... Christ, our Mediator, and the Holy Spirit are constantly interceding in man's behalf, but the Spirit pleads not for us as does Christ, who presents His blood, shed from the foundation of the world ... prayers and penitence, praise and thanksgiving.... moist with the cleansing drops of the blood of Christ. He holds before the Father the censer of His own merits. ... perfumed with the merits of Christ's propitiation, the incense comes up before God wholly and entirely acceptable.

[35-65] Hence Christ is "able to save to the uttermost," on the very ground that "he ever liveth to make intercession:" seeing that no sin can be committed for which the satisfaction, made upon Calvary, proffers not an immediate and thorough expiation.... the shadows of Jewish worship have been swept away, so that, day by day, and year by year, a typical atonement is no longer to be made, the constant commission of sin demand. ... The Holy Ghost, as well as Christ Jesus, is said to make intercession for us. ... The Spirit pleads not for us as Christ pleads, holding up a cross, and pointing to wounds. ... though prayer and praise. ... unless moist with that mysterious dew which was wrung by anguish from the Mediator.... he holds in his hands the censer of his own merits, and, gathering into it the prayers and praises of his Church. ... Perfumed with the odour of Christ's propitiation, the incense mounts; and God, in his condescension, accepts the offering, and breathes benediction in return.

Testimonies, Vol. 4**E. G. White 1884**

[596] He asks your heart; give it to Him, it is His own. He asks your intellect; give it to Him, it is His own. He asks your money; give it to Him, it is His own. "Ye are not your own; for ye are bought with a price."

Sermons, Vol. 1 (cont'd.)

[66-94] He asks your heart; give it him; it is his own. He asks your intellect; give it him; it is his own. He asks your money; give it him; it is his own. Remember the words of the Apostle, "Ye are not your own; ye are bought with a price."

Testimonies, Vol. 5**E. G. White 1889**

[736] None of us can do without the blessing of God, but God can do His work without the aid of man. ... Angels of God, whose perceptions are unclouded by sin, recognize the endowments of heaven as bestowed ... be returned in such a way as to add to the glory. ...

No creature can do without God. But God could have done without creatures. ... let the angel bestow that time upon that material, and let him bring the result as an oblation to his Maker.

SDA Bible Commentary, Vol. 6**sv E. G. White 1957**

[1100] "Whatsoever a man soweth, that shall he also reap." Gradually the Lord withdrew His Spirit. Removing His restraining power, He gave the king into the hands of the worst of all tyrants, -self. ... Pharaoh sowed obstinacy, and he reaped obstinacy. He himself put this seed into the soil. There was no more need for God by some new power to interfere with its growth, than there is for Him to interfere with the growth of a grain of corn. All that is required ... germinate ... after its kind.

[157-185] ...he may withdraw all the aids of the Spirit, and so give him over to that worst of all tyrants, himself. ... "whatsoever a man soweth, that shall he also reap." Pharaoh sowed obstinacy, and Pharaoh reaped obstinacy. The seed was put into the soil; and there was no need, any more than with the grain of corn, that God should interfere with any new power. Nothing more was required than that the seed should be left to vegetate, to act out its own nature.

Testimonies, Vol. 5**E. G. White 1889**

[120, 121] We want ... how the soul is destroyed. ... It is not that God sends out a decree that a man shall not be

We greatly desire that you should rightly understand what the agency is through which the soul is destroyed.

Testimonies, Vol. 5 (cont'd)

saved. He does not throw a darkness before the eyes which cannot be penetrated. But man at first resists a motion of the Spirit of God, and, having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth. Then comes the harvest to be reaped from the seed of unbelief and resistance. Oh what a harvest of sinful indulgences. ... Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. ... When secret prayer and reading of the Scriptures are neglected today, tomorrow they can be omitted with less remonstrance of conscience. There will be a long list of omissions, all for a single grain sown in the soil of the heart. ... The more we endeavor to explain the truth to others, with a love for souls, the plainer will it become to ourselves.

Sermons, Vol. 1 (cont'd)

It is not that God hath sent out a decree against a man. It is not that he throws a darkness before his eyes which cannot be penetrated, and a chillness into his blood which cannot be thawed. ... He who has resisted once will have less difficulty in resisting the second time, and less than that the third time, and less than that the fourth time. So that there comes a harvest of resistances, and all from the single grain of the first resistance. ... And what is this but a harvest of sinful indulgences. ... Conscience is but the voice of Deity heard above the din of human passions. But let conscience be resisted, and the Spirit is grieved.

You omit some portion of spiritual exercises, of prayer, or of the study of the word. The omission will grow upon you. You will omit more tomorrow, and more the next day, and still more the next. And thus there will be a harvest of omissions, and all from the solitary grain of the first omission. ... The mere trying to make a point plain to another will oftentimes make it far plainer than ever to ourselves.

Fundamentals of Christian Education**E. G. White 1923**

[377, 130, 84, 85] It carries us back through the centuries to the beginning of all things, presenting the history of times and scenes which otherwise never have been known. ... enlarge the mind of the candid student, it will endow it with new impulses and fresh vigor. ... bringing them in contact with grand and far-reaching truths. ... if the human mind becomes dwarfed and feeble and inefficient, it is because it is left to deal with commonplace subjects. ... The understanding takes the level of the things with which it becomes familiar.

[186-220] Travelling down to us across the waste of far-off centuries, it brings the history of times which must otherwise have been given up to conjecture and fable. ... enlarge the mind, and strengthen the intellect. There is nothing so likely to elevate, and endow with new vigour, our faculties, as the bringing them into contact with stupendous truths. ... If the human mind grow dwarfish and enfeebled, it is, ordinarily, because left to deal with commonplace facts. ... The understanding will gradually bring itself down to the dimensions of the matters with which alone it is familiarized. ...

Messages to Young People

Ellen G. White 1930

[254-255] ... the dignified simplicity of its inspired utterances, the elevated themes which it presents to the mind, the light, sharp and clear, from the throne of God, enlightening the understanding, will develop the powers of the mind....

Sermons, Vol. 1 (cont'd)

The Bible, whilst the only book for the soul, is the best book for the intellect. The sublimity of the topics of which it treats; the dignified simplicity of its manner of handling them; the nobleness of the mysteries which it develops; the illumination which it throws on points the most interesting ... would be benefited by it intellectually.

Advent Review & Sabbath Herald

July 11, 1881

[249] They may become acquainted... parents... in Eden, in holy innocency. ... introduction of sin ... step by step. ... hold converse with patriarchs and prophets; he may move through the most inspiring scenes; he may behold Christ. ... In what sense are all the researches of human science comparable in sublimity and mystery with the science of the Bible. ... "The entrance of thy words giveth light, it giveth understanding to the simple,"

...that converse should be held with the first parents of our race; that man should stand on this creation whilst its beauty was unsullied, and then mark the retinue of destruction careering with a dominant step over its surface ... to intercourse with patriarchs and prophets ... and behold the Godhead himself. ... In all the wide range of sciences, what science is there comparable, in its sublimity and difficulty, to the science of God? ... "the entrance of thy words giveth light, it giveth understanding to the simple."

The Great Controversy

E. G. Whiteite (1911 ed.)

[596-600] The Roman Church reserves to the clergy the right to interpret the Scriptures. ... that ecclesiastics alone are competent. ... thousands of professors of religion ... hold that they were so instructed by their religious leaders. ... yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. ... with that self-reliance with which so many enter the domains of science. ... The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things. ... to prepare the heart so to comprehend God's word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. ... Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. ... which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. ... as on the singleness of purpose, the earnest longing after righteousness.

.... All who value their eternal interests should be on their guard against the inroads of skepticism ... to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings of modern infidelity. ... principles of Christianity.

Sermons, Vol. 1 (cont'd)

[347-386] The Roman Catholic, when supporting the tenet of his Church ... will appeal confidently ... give the Apostle's authority to the measure of exclusion. ... he gives not the slightest intimation that the Epistles of St. Paul were unsuited to general use. ... We would have it, therefore, remembered, that the docility and submissiveness of a child alone befit the student of the Bible; and that, if we would not have the whole volume darkened, its simplest truths eluding the grasp of our understanding, or gaining, at least, no hold on our affections, we must lay aside the feelings which we carry into the domains of science and philosophy. ... Never then should the Bible be opened except with prayer for the teachings of this Spirit. You will read without profit, as long as you read without prayer. It is only in the degree that the Spirit, which indited a text, takes it from the page and breathes it into the heart, that we can comprehend its meaning, be touched by its beauty, stirred by its remonstrance, or animated by its promise. We shall never, then, master scriptural difficulties by the methods which prove successful in grappling with philosophical. Why is it that the poor peasant, whose understanding is weak and undisciplined, has clear insight into the meaning of verses, and finds in them irresistible power and inexhaustible comfort, whilst the very same passages are given up as mysteries, or overlooked as unimportant, by the high and lettered champion of a scholastic theology?

... keep yourselves wholly at a distance from sarcasms or sophisms of insidious and pestilent teachers. ... It is not possible that you should mix much with the men of this liberal ... thrown out against the grand and saving tenets of Christianity.

Testimonies, Vol. 8**E. G. White 1904**

[259-261] In dwelling upon the laws of matter and the laws of nature, ... if they do not deny, the continual and direct agency of God. They convey the idea that nature acts independently of God, having in and of itself its own limits and its own powers wherewith to work. In their minds there is a marked distinction between the natural and the supernatural. The natural is ascribed to ordinary causes, unconnected with the power of God. Vital power is attributed to matter, and nature is made a deity. It is supposed that matter is placed in certain relations and left to act from fixed laws with which God Himself cannot interfere; that nature is endowed with certain properties and placed subject to laws, and is then left to itself to obey these laws and perform the work originally commanded.

This is false science; there is nothing in the word of God to sustain it. God does not annul His laws, but He is continually working through them, using them as His instruments. ... God is perpetually at work in nature.

Patriarchs and Prophets**E. G. White 1890 (1913 ed.)**

[114, 115] It is not because of inherent power that year by year the earth produces her bounties and continues her motion around the sun. The

Sermons, Vol. 2**Henry Melvill, B. D. 1851**

[35-62] We shall consider the text as affirming, in the first place, the continual working of the Father: in the second place, the continual working of the Son: and we shall strive so to speak of each. ... a tendency to the ... dwelling on the laws of matter, and the operations of nature, as to forget, if not deny, the continued agency of God. ... we regarded nature as some agent quite distinct from deity, having its own sphere, and its own powers, in and with which to work. We are wont to draw a line between what we call natural, and what supernatural; assigning the latter to an infinite power, but ascribing the former to ordinary causes, unconnected with the immediate interference of God. ... we thus give energy to matter, and make a deity of nature. ... to say that matter was endured with certain properties, and placed in certain relations, and then left to obey the laws, and perform the revolutions, originally impressed and commanded. This is ascribing a permanence. ... We do not indeed suppose that God exerts any such agency as to supersede the laws, or nullify the properties, of matter. But we believe that He is continually acting by and through these laws and properties as his instruments, and not that these laws and properties are of themselves effecting the various occurrences in the material world. What is that nature, of which we rashly speak, but the Almighty perpetually at work?

....it not owing to inherent powers, originally impressed, that year by year, this globe walks its orbit, repeating its mysterious march round the

Patriarchs and Prophets (cont'd) Sermons, Vol. 2 (cont'd)

hand of God guides the planets and keeps them in position in their orderly march through the heavens. ... His energy is still exerted in upholding the objects of His creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy that the pulse beats and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of Him in whom "we live, and move, and have our being."

sun in the firmament: I rather reckon that the hand of the Almighty perpetually guides the planet, and that it is through his energies ... that the ponderous mass effects its rotations. I do not believe it the result of properties, which, once imparted, operate of themselves, that vegetation goes forward, and verdure mantles the earth: I rather believe that Deity is busy with every seed that is cast into the ground, and that it is through his immediate agency that every leaf opens, and every flower blooms. ... that pulse succeeds to pulse, and breath follows breath: I rather regard it as so literally true, that in God "we live and move and have our being," that each pulse is but the throb, each breath the inspiration, of the ever-present, all-actuating Divinity.

The Ministry of Healing**E. G. White 1905**

[416] The hand of the Infinite One is perpetually at work guiding this planet. It is God's power continually exercised that keeps the earth in position in its rotation. It is God who causes the sun to rise in the heavens. He opens the windows of heaven and gives rain. "He giveth snow like wool: He scattereth the hoar frost like ashes." "When He uttereth His voice, there is a multitude of waters in the heavens. ... He maketh lightnings with rain, And bringeth forth the wind out of His treasures." It is by His power that vegetation is caused to flourish, that every leaf appears, every flower blooms, every fruit develops.

He it is, if we believe the statements of Holy Writ, who maketh the sun to arise, and the rain to descend. He it is, saith the Psalmist, "who maketh grass to grow upon the mountains." "He giveth snow like wool; He scattereth the hoar frost like ashes." "When He uttereth his voice, there is a multitude of waters in the heavens; He maketh lightnings with rain, and bringeth forth the wind out of his treasures." ... is momentarily engaged in actuating and upholding the vast system which He originally constructed. ... these laws and properties are but instruments in God's hands, by and through which He effects the results and calls forth the productions, which we are wont to refer to natural causes. ...

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